THE TEACHINGS OF SRI GOURANGA

BY

SWAMI DURGA CHAITANYA BHARATI

30350

CALCUTTA
M. L. DEY & CO.
BOOKSELLERS & PUBLISHERS
66 & 67, College Street
1933

Price Rs. 2 only.

Published by
HARIMOHAN DEY
of MESSRS. M. L. DEY & Co.
66 & 67, College Street, Calcutta.

Also to be had of MESSRS. DEY & Co., 25 & 26, CANNING STREET, CALCUTTA.

SRI GOURANGA PRESS,
Printer: P. C. RAY,
71/1, Mirzapur Street, Calcutta.

Dedicated

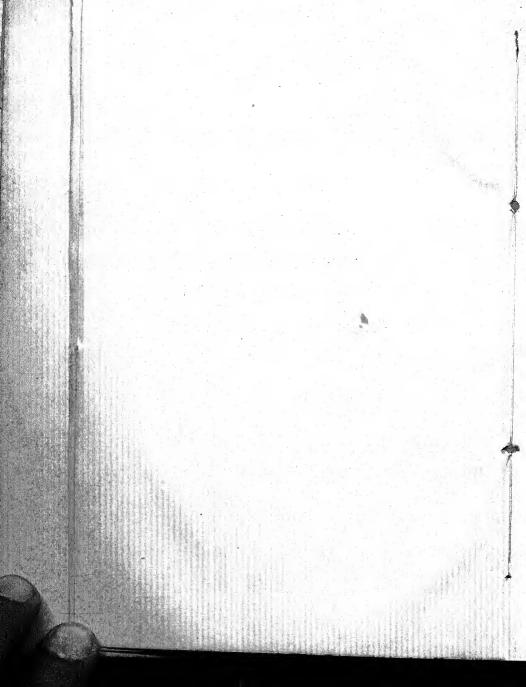
To

Paramahansa Paribrajakacharya

Mandaleshwar Sri 108

Swami Joyendra Puriji Maharaj

As an humble tribute of respect and admiration of the author



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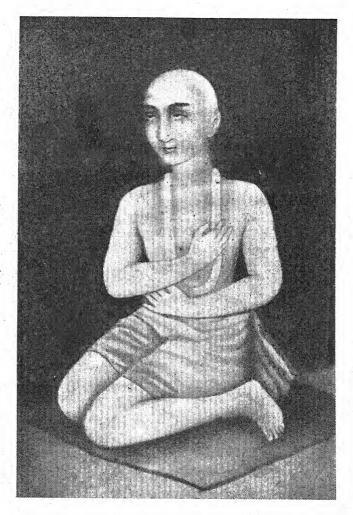
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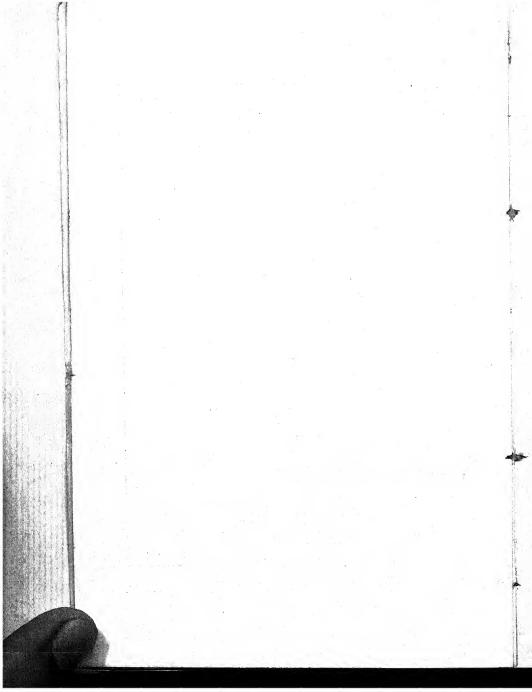
ABBREVIATIONS.

Chaitanya	Charitamrita	•••		Ch—Ch
Chaitanya	Bhagabat			Ch—Bh





Sri Gouranga listening to Bhagabat reading by Gadadhar at Puri.



FOREWORD.

In my "Sri Gouranga—The Man",—a character study of the Prophet of Nadia,—I have tried to sketch the main scenes of his life-drama in as simple and concise a manner possible. The present work which contains teachings on the philosophic side of his religion should be a fitting sequel to the former. The characteristics of his philosophy can be understood all the better by one who has studied his character. Because, in the case of Gouranga, the central point of his philosophy is an expression of his character. He preached not by dogmas but actually by his life. Dogmas-such as the relative importance of different Gods, origin of avatars, position of Golaka, Brahman Loka etc., etc.—have no doubt found a place in his philosophy and have even given sufficient scope for dogmatizing in sectarian quarters. But the propagation of dogmas were never a part of his life's teaching and preaching, whether in public or in private. These dogmas have no doubt been authoritatively laid down by Goswamis as binding articles of faith. But it is remarkable that Sri Gouranga himself only once during his life spoke on these matters and to one individual man Sanatan during his short stay at Benares. His whole life, however, was an uninterrupted, intoxicated course of Prema and only Prema without even a vestige of a dogma or a creed. Therefore his life itself is the best interpretation of the outstanding lesson of his philosophy and that is Prema, love to God and love to man. To this extent "Sri Gouranga-the Man", being a work on his life, may be of some help to the reader. Otherwise the present work is complete in itself.

The teachings which Sri Gouranga imparted to Sri Rupa and Sri Sanatan, particularly the latter, form the basis of the Goudiya Vaishnab philosophy. These teachings, as they were delivered by Sri Gouranga according to the version of the Chaitanva Charitamrita. have been kept intact in this book (omitting repetitionsand certain lengthy details and adding a few explanatory remarks here and there within brackets or in foot notes) in the main chapters relating to them. At the same time the philosophy of Sri Shankaracharya, the refutation of which was a distinct feature of Gouranga's discourses with Sarbabhaum Bhattacharva Puri and Prakashananda Saraswati at Benares, has beenexplained side by side with the Goudiya Vaishnabic view in Introduction II to enable the reader to make a comparative study of both the systems. This has been found all the more necessary on the principle of "hear the other side", as the old biographies, beyond a mere reference to Shankar's system, contain little worth knowing about it. In fact, it has been dealt with, if at all, in a meagreway, if not with scant respect. Perhaps this was natural for the authors whose chief business was to propagate Sri Gouranga's religion.

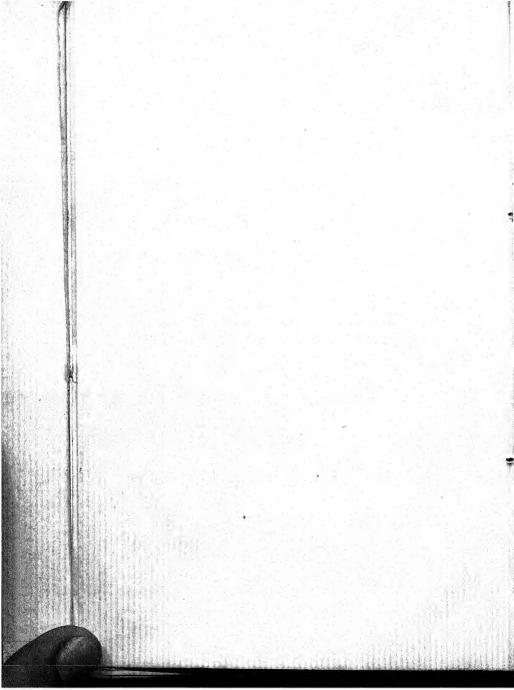
In Introduction I, an attempt has been made to understand who the real Krishna is, that is to say, who and what Sri Gouranga's Krishna was. The real Krishna can only be reached—in a mass of apparently self-contradictory matter in different books—through a reconciliation of the various and variant descriptions of the Gods and Goddesses.

in the Puranas. Hence the necessity for this humble attempt.

Two Vaishnab friends of mine, Prof. Purna Chandra Biswas M.Sc., a scholar and a gentleman, and Srijut Nalini Ranjan Mittra, a devout Bhakta possessing at the same time a keen insight into the Vaishnabic lore, deserve my best thanks for very gladly giving me the use of some books for the time I required them for reference. I must also thank another friend—a scholar of high attainments, who shall be nameless according to his own wish—for lending me a helping hand in revising the manuscripts. My sincere Asis goes to Sirdar Hari Sing,—a worthy son of his noble father Sirdar Praman Sing, a pleader of Lyalpur (Punjab)—for the great pains he took to type-write the whole copy in a characteristic spirit of service, and thus making it possible for me to send it to the press.

I regret the few printing and other mistakes that have crept in due to hurry and a great press of work, hoping that the reader will kindly excuse and correct them according to the 'errata' at the end of the book.

SWAMI DURGA CHITANYA BHARATI.



INTRODUCTION.—I

THE REAL KRISHNA.

"Even before the appearance of the manifest world the Real One existed" just as He exists now. "He is one and without a second." This is the teaching of the Upanishads,—the Vedanta. This is an accepted truth, admitted on all hands and by all sects.

Then says the Upanishad,—"He (the Real One) desired to be many, to multiply, and thought" on the plan of the creation and the creation emerged out of Him. Hindu philosophy does not admit the creation of the world out of nothing, but says that the world was already in the Real One as germ is already in the seed. The creation therefore means only emergence out of its latent state when the time for it is ripe.

Now, regarding this Real One, some say He is formless. Others say He has a body, though a non-material body. The two schools follow respectively what are called the Jnan Path and the Bhakti Path. Practically all the followers of the Bhakti Path recognize a body of God, whether permanent or manifested. Among the followers of the Bhakti Path again there are sects and the form worshipped by one differs from that worshipped by another. But each sect considers its own particular form of God as the highest or the highest manifestation of God. Difference in the manner of worship—whether form worship

¹ Chhandogya Upanishad-6-2-1 and 6-2-3.

or its opposite—among various sects gives rise to sharp exegetical dissensions which sometimes degenerate into wrangling or even hurling of abuses by the more sectarianly minded among them.

There are five principal sects who have their separate forms of worship, viz., ... Soura, Ganapatya, Shaiva, Shakta and Vaishnaba. The first worship the Sun as God, the second worship Ganesh the elephant-headed God as the highest one. Though there are many Ganapatyas in Maharastra, numerically these two sects are very insignificant and may be left out of consideration. The last three sects each commands by far a larger following. The numbers of their followers vary according to locality. Both Shaivas and Vaishnavas predominate in southern India. In Bengal in the upper classes i.e. Brahmins, Kayasthas and Vaidyas, more than three-fourths of the population are Shaktas and the rest Vaishnabas. The reverse is however the case among the people forming the lower strata, as they are almost all Vaishnabas. There is little or no sectarian feeling between the Shaivas and the Shaktas because Shiva and Shakti are considered to be ever united together. So are really Hari and Hara, that is, Shiva and Vishnu, united together; but blind sectarianism often runs amok among their followers, and we have heard of frequent dissensions among the followers of the two sects in the Madras Presidency. The same unseemly fight rages between the Shaktas and the Vaishnabas, for here too blind sectarianism does not stop short of committing most ludicrous blunders.

The "Sat", the Real One, is One and without a second,—so says the Vedanta, the highest authority of the Hindus. That Real One has come to be known under

different names and forms in the Puranas. Even in the Vedas we find the One "Sat" called under different names which are the names of the Vedic gods, as for example,—

"the Real One goes by different names, viz. the Vayu, Agni," etc., etc.

In the Upanishads or Vedanta all these different names go out altogether and the Real One practically becomes nameless and formless Brahman. But He takes on names and forms again in the later Puranas, such as Shiva, Vishnu, Durga, Kali and so on. There are different Puranas composed to delineate the deeds of these different Gods and Goddesses, and each of them claims precedence and supremacy of its own God or Goddess. Now, two things are to be considered in this connection:—

- (i) each Purana is supposed to prove the supremacy
 of its God or Goddess on the authority of the
 Vedas and is supposed to be based upon the
 teachings of the Vedas,
- (ii) all the Puranas are the works of one and the same author, Veda Vyasa, the sage.

All the sects are agreed on these two points, which are of great importance in considering the apparent differences in Puranas. If they show anything, they show that the truth at both ends—the Vedas and the Puranas—is or ought to be the same. The Vedas are the authorities of the Puranas and the Puranas are the productions of one and the same man,—a Rishi, a great sage who never errs and who never speaks from any personal motive. What more is needed to show that the one truth that pervades the Puranas is undoubted and the one voice—and not more than one voice—that speaks through the

Puranas is authoritative? One may point out contradictions in the Puranas in several respects. But these do not touch the main theme of our present discussion, that is, Brahman or the Supreme God. Let aside for the present the cosmogony, the history, the romances, the allegories, the rhetorics of the Puranas. They may have their own contradictions supposed or real, and their own explanations too into which it is not the intention here to enter. But can any body say that there is any the least difference among the Puranas as regards our point at issue, that is, the nature of the Real One? If a voice other than that of Vyasa is audible in the Puranas on this subject, it is easily detectable and we can discard it as a false tune not concordant with the recognized voice of Vyasa. But there is no discordant note.

Yet the fact that some Puranas give the first place to Vishnu, some to Shiva, some to Shakti, cannot be denied. We give here some examples from which it may appear that the conflicts are vital indeed:—

From Vishnu Bhagabat (generally known as Srimad Bhagabat).

Brahmâ (the creator) addressing Vishnu lying in the ocean of causes (कारपानंत्र) says,—"This form of yours which you manifest as a favour to your worshippers is the root of hundreds of Avatars . . . O Atman, this form is fit for worship because this is the foremost of all that are worshipped You are that Brahman. I take refuge in you . . . For the purposes of creation, preservation and destruction, you divided Prakriti, the root matter, into three Gunas of Satwa, Rajas and Tamas supporting myself

(Brahmâ), Shiva and Vishnu as your three feet, and you have become the three-footed One.

From Debi Bhagabat.

Suta addressing an assemblage of Rishis says,—"That Shibâ (furt—the All-weal Debi) who is pervading all, immutable, who cannot be perceived except through yoga, who is the refuge of the world, is the highest Consciousness (Turiya Chaitanya)."—Canto I.

Rishis' question,—"The Lord of all, beyond Rajas, embodiment of Sat-Chit-Ananda, the Supreme Atman Vishnu—how was even that Vishnu put into sleep by and subjected to the influence of Yoga Maya (Debi)?"—Ibid.

Suta's reply,—"The power of creation in Brahmâ, the power of preservation in Hari, the power of destruction in Hara (Shiva),—these are but the different forms of One Primal Power, the Adya Shakti. None in this world, not even these three Lords, can do any thing without Shakti... That Universal Power is Brahman—so the sages think. Intelligent people always, by every means, worship Her (that is the Debi who represents the Shakti). The sages say that Shakti has two aspects, with Gunas and without Gunas. The worldly minded serve the former and the wise serve the latter.... If the three Lords were supreme, why should they pass years in tapasya, meditating on something which cannot be defined? They always meditate upon that ultimate Reality, the Eternal Shakti or Debi as the One Brahman."—Ibid.

Raja Subahu addressing the Debi says,—"Gods show kindness only to Bhaktas, but the strangest thing is that you always save even non-Bhaktas."—Canto III.

Vishnu addressing a deputation of celestials headed by Brahmâ says,—"We are all subject to Maya in whose hands we play like puppets controlled by the hidden juggler. . . . Therefore, O celestials, in this day (of your difficulties) remember that Adya Shakti or Paramatman."—Canto IV.

Vyasa says,—"The Lila of Maha Maya makes Vishnulive in the womb of mother full of filth."—Ibid.

Suta says to assembled Rishis,—"Shiva the Over Lord is the master of Causal body (Karan Deha) and is therefore the generator of Vishnu, the master of astral body (Sukhshma Deha) which is born of causal body. Krishna and other Avatars are but parts of that Vishnu. Why then will they not worship Shiva? (Of the component parts of OM=Brahman), A ()=Brahmâ, U ()=Vishnu, M () =Shiva, Ardha Matra () =Brahmâ, U ()=Vishnu, the highest Brahman principle)=the Great Debi. The sages say that, because in order of superiority the last comes the first, Debi is the highest of all. So you ought not to have any doubt about Krishna worshipping Shiva, because Shiva being next to and in closest proximity to Debi, that is the Paramatman, is the chief among the three Lords."—Canto V.

Debi speaks to Indra,—"The learned say that I am Turiya (Beyond Sthula, Sukhshma, Karana corresponding to Brahmâ, Vishnu, Shiva). I have told you before about my all-pervasive unmanifested aspect which is Maya, and this Maya is (in fact) my Turiya aspect. Even beyond the Turiya is my formless Paramatman aspect."—Canto XII.

Vyasa says,—"Nowhere in the Vedas is Vishnu-worship or Shiva-worship mentioned as worship of the Eternal. But in all Vedas Gayatri (an aspect of Debi) worship is mentioned as the worship of the Eternal One."

—Ibid.

Yama to Savitri,—"The Debi is none but Paramatman with Maya. Though formless, she assumes forms to show her grace to Bhaktas. At first she created the Gopal Sundari form (गेपान मुन्दरी). This form is most graceful, beautiful and enchanting,—it is the young cowherd form (i.e. Brindaban's and Golok's Krishna form)."—Canto VII.

According to Debi Bhagabat, therefore, Sri Krishna is a creation of Debi i.e. Paramatman with Maya, and is really a Shakti or feminine principle, though seemingly a male. Mark his feminine designation,—Gopal Sundari. This remarkable Maha Purana, the Debi Bhagabat, does thus supply a synthetic cord between the Shaktas and the Vaishnabas.

Again in another place of the same book we read Narayana addressing Narad,—"She (Durga) is the entire Shakti of Paramatman Sri Krishna."—Canto VII.

The attention of the reader is drawn to the fact that here Sri Krishna is represented as Paramatman and not a part of Vishnu as described before. If it means anything, it is this that every one of the deities, whether Shiva, Vishnu, Krishna is a manifestation of the Supreme Being and also that every manifestation at the same time, when understood in the terms of infinity, is identifiable with the Supreme Being. And when it is so identified, it is looked upon as none other than the Supreme Being.

¹ Compare,—"Mine, Vishnu's and Shiva's bodies are your creation." (Brahmâ's hymn to Debi).—Chandi.

The above passages of the Debi Bhagabat lend unequivocal support to the theme we are trying to develop here. And this is our excuse for quoting more from this great work of Vyasa.

From Skanda Purana-Kashi Khanda

Who is Shiva?—"He (Shiva) is the formless Para-Brahman. . . . He is all pervasive, eternal, real and Without a second. . . . The four Vedas, even Vishnu and Brahmâ, do not really know Him."—Chapter 23.

Shiva addressing Vishnu says,—"O Vishnu, I grant You the powers of will, action and intelligence. Take them from me."—*Ibid*.

Birth of Maha Vishnu,—"Shiva, in consultation with Maha Maya—the all-conscious Mother of the universe—Cast a nectar-streaming look upon the left portion of His body, from which thereupon was produced a beautiful Purusha, the Maha Vishnu."—Chapter 26.

Vishnu prays to Shiva,—"O Lord, if you are pleased With me then grant me this boon viz., that I can always see you with the Debi and that the butterfly of my mind, intent on drinking the honey of your lotus feet, may become free from all other thoughts and illusions. . . . O Lord, by your command, I am creating millions of Brahmâs at each creation."—Ibid.

Vishnu to Shiva,—O Lord, the Bearer of the Trident, if you are pleased with me, grant me this boon that I may never keep away from your feet.—Chapter 98.

What a contrast the Vishnu and the Shiva of Skanda Purana and also of other Shaiva Puranas, furnish to the Vishnu and the Shiva of Vishnu Bhagabat.

The differentiations noticed in the above passages

may be traced to the Vedas. But the differentiations in the Vedas consist chiefly in names and are in fact nominal, and nothing more. Forms are not in prominence at all (except in certain *Tapanis* of doubtful antiquity where we find some semblence of forms, not however so well-defined as in the Puranas) and the names, Vishnu, Shiva, Rudra, Uma, Durga etc., used therein without any particular forms being given to them are transparent enough to show the One Brahman, the Real One, for which they all stand equally beyond question.

In the Puranas these Debatas appear to us not merely bearing different names but assuming definite forms too. Not that they are all imaginary forms, although there may be a considerable touch of imagination in their presentations by the Puranas and in the poetical language in which the descriptions are clothed. Paramatman, in His infinite mercy to fulfil the desire of his devotees, has always appeared in different forms to earnest worshippers of his different aspects and has also appeared from time to time on this earth as Avatars. The special manifestations and the periodical incarnations of one formless Paramatman, the Real One of the Vedas, are described, each as the Supreme God in the particular Purana relating to it. The presentation of a particular aspect of God as the Supreme One is not illogical or fantastic. For, Paramatman being infinite, every quality, every power of His

¹ Katha Upanishad (Yajurveda).

² Mandukya Upanishad (Atharva Veda).

³ Rudra Ashtadhyayi (Yajur Veda).

⁴ Kena Upanishad (Sama Veda).

⁵ Debi Upanishad (Atharva Veda).

must be infinite and ultimately resolve itself in Infinite God. The reason for this attempt of the author of the Puranas is therefore obvious. He brings forward the same thing, the Real One, the Paramatman, in its different manifestations to suit different tastes, capacities and predilections. But why this attempt to establish the supremacy of one God, over the others in the particular Purana in which His exploits are narrated? This may be good enough in the case of a hero of a fiction or a drama, but to introduce such differentiations while really there is no difference—is it not reprehensible? It must be confessed that the attack levelled at the Puranas on this account is not quite unexpected, judging by the results of these differentiations in ignorant quarters, and also by the wooden attitude of even some learned advocates of sectarianism. But to impartial critics it will at once appear from a careful study of the Puranas that the object of the author, the great Vyasa, was far from creating dissensions. Is it not monstrously absurd to think of Vyasa that he would put one God on the top of others in one place, and relegate the same God to a comparatively lower position in another place,—a course of action so wanton, ridiculous and unreasonable that not even a man of ordinary intelligence, unless he is mad, will follow it. But Vyasa was not an ignoramus or a lunatic. We must try to find the deeper meaning of his action. It is generally conceded that Vyasa composed the Puranas for the edification of the masses and that he did this levelling up and levelling down of Gods, rather than putting them all on the same level in the same place, with the object of keeping the unregenerate worshipper of a particular God steadfast in his own faith. It has been rightly said

that the Shastras are always laudatory, never derogatory (जुति परा नतु निन्दापरा) to any God, and the laudation of individual Gods is to help individual worshippers. It is just to supply a worshipper of a particular taste with a full conception of the Brahman in his own line of worship that his chosen God has been presented with all the attributes of the Supreme.

This,—the psychology of the matter,—leads us to the deeper philosophy of it, and the latter concerns not so much the worshipper of unripe judgment or of doubtful spiritual growth as men of enlightened shastric view. Brahman has three aspects,—the Karya aspect (कार्य इप, effect), the Karana aspect (कारण रूप, cause), and the pure Sat-Chit-Ananda aspect (त्रीय, beyond cause and effect). The creation is the Karya aspect which comprises the whole world of being, life and matter both, and therefore including all Jivas. The Creator-Preserver-Destroyer, i.e. the Ishwara, is the Karana aspect. He being the cause of the creation. The transcendent is the pure Sat-Chit-Ananda aspect which is beyond causality, beyond Maya and is the Real One of the Vedas,—the Turiya or even beyond the Turiya (Vide Debi Bhagabat quoted above). The Puranas, as already stated, want to demonstrate the Real One. The chief object is the Real One and the various names and forms are subservient to it. The Real One in the realm of Pouranic Upasana is represented by Karana Brahman (कारण ब्रह्म), the Ishwara, the First The names and forms of Gods other than the Cause. Ishwara-God therefore come under the category of Karva Brahman. So long the real object is not lost sight of, it does not matter what name or form is brought to the fore front as the Supreme, and it does not matter too if the other

names and forms are made subservient to it. Karana Brahman is the ultimate cause and every thing else, even his highest manifestation, either Hiranyagarbha (representing the astral creation) or Virat (representing the physical creation), is Karya Brahman,—an effect. Karana Brahman, the Ishwara, has not the same name and same form in all Puranas. In one He is Krishna or Vishnu, in another He is Shiva, in a third He is Kali and so on. When therefore the Gods and the Goddesses,—Krishna, Vishnu, Shiva, Ram, Durga, Kali are described one in one Purana and another in another Purana as the Supreme One or Karana Brahman, all the rest are classed under Karya Brahman and must be made to play the second fiddle, for there can not be two Ishwaras. It means again that the Karana Brahman is behind each of them and not any one name or form to the exclusion of others. As the worshipper advances, he finds in the particular God of his choice the Real One and then identifies his God with the Real One,—the Infinite Sat-Chit-Ananda, who is ultimately realized not only in his own heart, not only in his own temple, not only in one name and one form, but in all names and forms and beyond them too. And this is the consummation of image-worship (vide Srimad Bhagabat, Canto III, Chapter 28, verse 25).

Sri Gouranga found the Real One in Sri Krishna, Ramanuja in Narayan or Vishnu, Ramananda in Ram, Pushpadantacharya in Shiva, Ram Krishna Paramahansa, to cite an instance of recent times, in Kali. Perhaps Shankara found the Real One alike in Krishna, Vishnu, Ram, Shiva, and Shakti, for he repudiates any particular name and form of the Supreme Brahman, though the extreme utility of names and forms for *Upasana* purposes

(i.e. until unity of Jiva and Brahman is realized) is freely admitted and emphasized by him. And with this object he has composed beautiful hymns to most of these Gods and Goddesses as manifestations of the Supreme One and also installed their images in his four great monasteries. As regards Shanker it will perhaps be more truthful to say that he found Krishna, Vishnu, Shiva not each as the independent Reality, but all *in* the Real One—the Brahman.

Thus we find that while Sri Gouranga is proving his Krishna as the First Cause, and Vishnu and others as Krishna's parts citing Shastras in his support,² Ramanuja is proving his Narayan as the First Cause, and Krishna and others as Narayan's parts on the strength of the Shastras again.³ And so in the case of every other founder of a sect, or devotee of a particular God or Goddess. The contest for God-priority between sects must therefore cease once for all.

¹ According to some scholars, the hymns are not Shankar's compositions and the installations of images are the work of his followers of a later period. There is however, no adequate reason for such a supposition. It can be said with absolute certainty that at least some of the hymns are his own. Even admitting the supposition to be true, it does not follow that the worship of Gods and Goddesses was against his faith, seeing that he was himself the worshipper of a particular Goddess, Vide in fra.

^{2 &}quot;Krishna is God Himself, the other avatars being his parts and fragments." (Srimad Bhagabat).

³ "To remove the pain of the earth caused by devils, Narayan incarnated in parts through a grey hair and a dark hair of His as Balaram and Krishna." "Narayan uprooted two hairs grey and drak," &c., &c., (Ibid.).

When Sri Gouranga identifies his Krishna with the Real One, it is but natural that he should think of and interpret every thing of the universe in terms of Krishna as the Primal Cause. That is the reason why, following in the wake of the Vaishnaba Puranas, he says in the course of his Sanatan-Shiksha (Chap. II), that Brahmâ and Shiva are Bhaktas of Krishna, but Vishnu who is most akin to Krishna in form and manifestation is essentially Krishna, thus giving Vishnu a superior place even to Shiva. As a contrast, in the Shiva Purana where Shiva is the Real One, Vishnu is applauded as a very loyal Bhakta of Shiva, and Shiva's manifestations are given superiority over Vishnu's or Krishna's manifestations. Also, in the Debi Bhagabat and other Debi Puranas where Debi is the Real One, the reader will find, as already shown. Krishna not only worshipping Shiva, but Himself only as a creation (called Gopal Sundari), of the Debi. As with Gouranga, this has been the case with every devotee. Ram Prasad¹ who realized the Real One in Kali says,—

"My Elokeshi (literally means 'one with dishevelled hair,' i.e., Kali) is Kali, Krishna, Shiva, Rama and all." So he says, "my Kali" is not only the Kali in her familiar form, but also the other Gods named and unnamed—all. His "my kali" is therefore the Real One, the Karana Brahman, the Primal Cause from which emanate all Gods and Goddesses. This is a good example of identity and transcendantality.

¹ Ram Prasad Sen, a poet-devotee of great renown, was born in Hali Sahar not far from Calcutta about 200 years after Sri Gouranga. His devotional songs are widely sung in Bengal and considered as a literary treasure.

The opening verse of Srimad Bhagabat says,-

"I meditate upon the Satyam Param, i.e. the Reality Ultimate (wherefrom proceed creation etc., etc.)." Obviously there is no reference to any name and form of a God here. It is simply 'Satyam' (Reality) and 'Param' (ultimate). Sri Gouranga takes the word 'Param' to mean his Krishna. This is natural enough for him, for he looks at the Real One, the Satyam, through Krishna, or rather, as said before, he finds the Real One in his Krishna, or more appropriately perhaps, he identifies the one with the other.

The words "his Krishna" are used here advisedly, because Gouranga's Krishna is not any body's and every body's Krishna. Gouranga himself has made differentiations as regards Krishna, viz., Brindaban-Krishna, Mathura-Krishna, and Dwarka-Krishna, being respectively the fullest, the fuller and the full. These differentiations, besides their other meanings,2 indicate different angles of vision and different predilections of votaries. Even in these days we find that Brindaban-Krishna, who was to Gouranga the fullest, is dismissed as of little consequence, compared to the grand personality of the Gita-Krishna on the Kurukshetra, by men who consider Krishna's Brindaban Lilas as nothing more than mere boyish plays with young cow boys and girls. But this eternal child of Brindaban was Gouranga's highest principle and the same is the belief of his followers. Belief and realization, however, may not be the same thing. Belief, when it is not the outcome of realization, is merely assent to certain credal dogmas,

² See Chapter XVIII of "Sri Gouranga—The Man" by the author.

-a shadow without substance. Sri Krishna in the Gita continually insists on Arjuna to know Him really (तलत:) The Lord of the universe is before Arjuna's eyes all the time in the same chariot. But the physical is not all that the Lord wanted of Arjuna to realize. What the Lord means is clearly expressed by him when he says that He has to be realized as all and every thing of the universe (वासुदेव सर्व्वमिति), and only on such realization as the result of continued effort birth after birth, can one really come unto Him. But, says the Lord, 'how rare is such a Mahatma'! Arjuna knows Him as he really is only when he gets the divine vision imparted to him by Sri Krishna. If such be the position in case of Arjuna, Sri Krishna's comrade, it should be no disparagement to any Vaishnaba, even the most estimable of Bhaktas, unless he claims to have reached Gouranga's status, to admit that Gouranga's Krishna, and his or for that matter any other man's Krishna, even though of Brindaban, are not the same. All that can be said of Gouranga's Krishna is that it is Infinity, Infinity, —an endless, shoreless ocean of sweetness symbolized in Sri Krishna. When words failed, Vilwamangal spoke of his Krishna only as

"Sweet, Sweet, Sweet" (मध्रं मध्रं मध्रं मध्रं मध्रं मध्रं । In his own description of Krishna, Gouranga says,—

"Sweet, sweeter, still sweeter, sweeter than the sweetest,—He (Krishna) by a fraction of His covers the three worlds in all directions".

Here is Infinity and Sweetness, and Sweetness infinite embodied in Gouranga's Krishna,—not in theory but in living realization. By words He cannot describe Him and says,— "I am mad. I talk but cannot express, for I am washed away by the current of Krishna's sweetness".

How can words express that inexpressible One of the Upanishads—that thing "from which words with the mind are beaten back, failing to grasp it"? Thus it is not the physical (विराट) nor the mental (हिरास गर्भ) nor the causal (देवर) Krishna that is Gouranga's. His Krishna is beyond all these three stages, beyond matter and is the fourth the Turiya One, of whom the Upanishad says,—

"Neither is He the Hiranygarbha, nor the Virat, nor anything between the two, nor beyond the two the Sushupti Consciousness, nor the knower of diversities, nor an unconscious principle. He is beyond sense-perceptions, He is not comprehensible as a separate entity like this thing or that thing, He is not tangible or perceptible by hands etc., without any external signs, beyond thought, inexpressible by words, perceptible only as the Atman, beyond creation, the Unchangeable, the All-weal, beyond the conception of diversities, the Fourth, the Atman, and He is to be realized,—so say the sages."—Mandukya, 7.

This Turiya Brahman is the fourth expression of Pranab (Om) which, as Gouranga himself says, is "essentially the Supreme God and pervades the whole universe." (Vide Chaitanya Charitamrita. Also compare Katha Upanishad, Mantras 15—17, Chapter 1, 2).

But how can this Turiya Brahman be compatible with a form? Sri Gouranga's Krishna is the Turiya Consciousness no doubt and is yet clothed in a form, i.e., of Krishna. It is just the same Turiya which appears in other forms,—

¹ तुरीय क्षणोर नाहि मायार सम्बन्ध ।--Ch---Ch.

Vishnu, Shiva, Ram, Durga, Kali-to Bhaktas of other denominations. A Bhakta in his love vision, be he of any sect, may invert the process and say that the Turiya is an emanation from his particular God or Goddess in the same way as Gouranga calls Brahman to be the effulgence of his Krishna's body. There is the vast ocean of Sat-Chit-Ananda Brahman, and in the centre appears a beautiful figure of immense glory. The ocean is passive, the figure is active with assumed Maya of its own (श्राका मायश -Gita); but both are Sat-Chit-Ananda. The primary object of one man's attention is the ocean and he is lost in its infinite Existence. Consciousness and Bliss. He may or may not see the figure altogether; or, if he sees, he does it in a way as not to be attracted by it and considers it at best as a secondary thing—a projection of the ocean itself and therefore of essence the ocean and nothing more than that. On the other hand the primary object of another man's attention is the beautiful, playful figure. Lost in the sweets of its Lilas, he scarcely looks at the ocean except as an emanation of the figure itself,—as rays are of the sun, though recognizing both to be the same Sat-Chit-Ananda.1 One man is called Inani and the other Bhakla. The two different conceptions are therefore due to the difference in the angle of vision. The conception of Infinity, however, is never dissociated from the conception of Sat-Chit-Ananda in the province of realization, whether in a form or without form. That is the reason why Gouranga finds in Krishna the Infinity itself just as Arjuna on being endowed with

¹ भन्तिर सभाव प्रद्वा इदते करे भानर्षण ।
दिन्य देह दिया कराय क्षणोर भजन॥—Ch—Ch.

divine vision by the Lord, found the whole universe rolling in His body on the revelation of His Universal Form. The reason is that it is an entirely non-material vision.

Not only is Krishna Himself infinite, but every thing of His is infinite—His body, flute, dress, ornaments, house, relations etc., etc,.—all infinite, because they are all Chinmay, 'being the manufactures of His Chit Shakti'.¹ Krishna has been given a local habitation called Golaka. How will it sound to the reader to hear that the Goloka is an infinite thing—space without boundaries? It must be so, for the local habitation of an Infinity cannot be limited. Goloka and Brindaban are treated as identical. About Gouranga's Brindaban we can get an idea from the following utterance of his own, brief but full of import,—

"Other people may think differently, or their minds may want other things, but as for myself my mind is Brindaban. I know my mind and Brindaban to be the same."

This really touches the heart of the problem. The transcendental Brindaban must first be perceived in mind, or the mind must be first made Brindaban, the seat of Krishna. And if the vision is a correct one, outward Brindaban must be the true reflection of the mental Brindaban. Then surely, the outward Brindaban becomes the replica of the inner image; and the latter being Chinmay—of infinite scope—the former appears so too. This real Brindaban is invisible to the material eye.²

¹ Vide Ch-Ch.

² To have an idea of what the mental Brindaban is, the reader may be referred to the "Vrihat Goutamiya Tantra."

Of Goloka it is said,-

"Like Krishna's body Goloka is all-extensive, infinite, all-pervasive." (Ch-Ch)

Not only Goloka, but Gokul or Brindaban, Krishna's abode on earth is also infinite,—

"They (Goloka and Gokula) are extending over space, above and below, without any limiting restrictions."—Ibid.

It is explained again that as Krishna's body is one in many, so is His abode is one, though appearing as more than one. If it is asked how can a place situated on earth be infinite and non-material, the reply is this and hits the right nail,—

"To material eye Brindaban appears material, but to love's eye (प्रेम नेत्रे) appears its non-material nature."—Ibid.

So to the eye of *Prema*, even the so-called material becomes the non-material. The same is the case as regards the eye of *Jnan* with perhaps this difference that in the latter case the Seer, the Jnani, claims to see not this place or that place alone but the whole universe as *Chinmay*, as Brahman. Says the Upanishad (Vide Mundak 2-2-12) in its own unique way,—

"This Brahman is eternally true. On the front is Brahman, on the back is Brahman, on the right as on the left is Brahman, below and above extends Brahman, this great universe is Brahman and nothing but Brahman the Supreme."

Likewise is Gouranga's Sri Krishna the same Para-Brahman described in the Gita as,—

"He has his hands on all sides, eyes on all sides, heads on all sides, ears on all sides—covering all He exists."

Thus it is that we find Gouranga speaking with great emphasis that the apparently material images of God are non-material,—there being no difference between God and His image. Here also comes in the same eye of *Prema*. Gouranga sees his Krishna in the image of Jagannath, gazes at the image for hours and hours and sheds incessant tears of love. Gouranga sees his Krishna in the blue sea and plunges into it. Gouranga sees his Krishna in green trees, creepers, flowers and embraces them. Gouranga sees his Krishna in his own self and kisses his own feet. He realizes the Real One in every thing.

What lesson do we get from this? It is this that we should try to realize the Real One in all things of the universe. Further, we get this lesson especially from him that pure Prema is the highest object of life,-Prema irrespective of the form of God or the form of worship. Prema to whom,—who is the object of Prema? No doubt when he speaks for himself, it is Krishna. But his Krishna is not exclusive. His Krishna is the Real One of the Vedas and the Real One applies equally to any other form of God worshipped by any body as the Supreme. His teachings clearly point to this view, and to attribute the contrary to him is to do him a great wrong. By no stretch of imagination can a single word of him be construed to convey the idea that he repudiates any form but of Krishna or that he marks any other worship with the stamp of inferiority so long as that form or that worship stands for pure Prema towards the Supreme God. Instances are not rare in his life to prove this to demonstration, and one or two may be quoted here.

Take the "test" case of Murari Gupta. Murari was one of Gouranga's greatest personal favourites and was a worshipper of Ram. Gouranga once put Murari's faith to test and tells the story himself thus,—

"Once before I repeatedly tempted Murari in this way,—

'O Gupta, Nanda's son Krishna is the sweetest of all. He is God Himself, the fullest God and the shelter of all. Worship Krishna and take His shelter. No other worship but of Krishna pleases the heart'. Due to deep reverence for me Murari's mind wavered at repeated exhortations of mine. Murari went home, kept brooding over the matter and had no sleep that night. Next morning he fell at my feet and said,—'I have sold my head to Ram's feet, it pains my heart to leave His feet, I cannot do it. But there is your command. What should I do in this dilemma? It is better for me to die'. Hearing this I was much pleased. I raised him, embraced him and said—

'Excellent! Excellent! O Gupta, yours is faith firm. Even my command could not sway your mind. This is the kind of love that I want of the servant for his master,—so much so that He will hold on to His feet even if He takes them off. I only tried your faith and love. As a servant of Ram you are Hanuman.¹ Why should you leave His lotus feet?"—(Chaitanya Charitamrita).

Ever dear to Gouranga, Murari became dearer to him. On another occasion hearing the recitation of a hymn to Ram by Murari, Gouranga wrote on his forehead the name 'Ram Das', and told him,—"You have won Krishna (by your love)."

If by worshipping Ram one can win Krishna, it clearly shows that according to Gouranga form of worship

¹ Hanuman says,—"As Paramatman, Vishnu and Ram are the same. Still the lotus-eyed Ram is my all."

matters not, but *Prema* does matter. He expressed the same sentiments to Sanatan when he heard of the latter's brother Anupama not forsaking his own form of worship even at the request of his great brothers (Rupa and Sanatan) who, to put his faith to test, asked him to follow Krishna worship. Gouranga remarked that a true master and a true servant never forsake each other.

The reader will find another instance of a Ram Bhakta whose grief for Sita having been touched by Ravana was assuaged by Gouranga. This happened during his southern tour. In contrast to these cases may be mentioned an incident that occured during the same tour. At Siddhabat he was the guest of a Ram Bhakta Brahmin who always chanted Ram Nam. From Siddhabat Gouranga went to visit some neighbouring sacred places. On his return back he found the same Brahmin reciting Krishna Nam. Taken by surprise Gouranga asked him the reason. The Brahmin said,—"The influence of your company wrought this change!" Though the change was absolutely voluntary on the part of the Brahmin, he did not receive even a word of praise or approval, far from that very common open embrace, from Gouranga. Gouranga kept silent. This silence is significant. Evidently he was not pleased. No woman who is herself a devoted wife is pleased with the conduct of one of her sex who thinks more highly of a man other than her own husband.

Again, during his southern tour we read that he passed four months at Sri Rangam to perform the Sanyasi's four-monthly monsoon vow (चतुरमीस बन) and lived

¹ See Chapter XI of "Sri Gouranga-The Man".

in the house of a Brahmin, who was a follower of Ramanuja and therefore a worshipper of Lakhshmi-Narayan, and not Radha-Krishna. Due to long association intimacy grew up between the two, and Gouranga once by way of pleasantry said,—

"You see, my Krishna is sweeter than your Narayan. The proof of this is that Lakhshmi, though willing to have Krishna's company, cannot have it. She had no access to Ras Lila. Can you say the reason why?" The Brahmin could not. Gouranga explained that none but the Gopis who loved Krishna as a Gopa, as a man and not as a God, could be eligible for Ras Lila. Lakhshmi as Lakhshmi, as a Goddess, i.e. until she becomes a Gopi in nature, cannot have the privilege of enjoying the company of a Gopa-Krishna of Brindaban." Gouranga cited Shlokas to establish his point. The Brahmin was of course silenced, though perhaps was not convinced. However, Gouranga who was well pleased with the Brahmin's Bhakti for Lakhshmi-Narayan, immediately supplimented his remarks by the following words,—"Bhatta! Don't be be sorry. What I said was spoken in jest. Now, hear what really the conclusion of the Shastras is, in which conclusion Vaishnabas do and ought to believe. Krishna and Narayan are one. Likewise Gopi and Lakhshmi are one, no difference whatever between the two. Lakhshmi through Gopi tastes Krishna's company. It is a crime to think of any distinction between God and God. The one and the same God, even in the same form, assumes diverse forms according to different conceptions of different Bhaktas." (Ch.-Ch.).

These are conclusive words and not only Vaishnabasbut all votaries of sectarianism, ought to lay them to heart. If this is so, we may safely take it that whenever the word Krishna comes in Gouranga's talks and discourses, the worshipper of any other form may, according to the rule of what is called *Upalakshan*¹ (उपज्ञा) in Hindu Philosophy, quite reasonably substitute the name of his own God for Krishna, because Gouranga's Krishna stands for all Gods and Goddesses that are worshipped as the Supreme One. If this is not so, then the Gourangaworship, as prevailing among Bengal Vaishnabas, falls to the ground. Gouranga is worshipped as Krishna Himself, and it is said that no other than Adwaita Acharya himself prescribed Krishna Mantra as the formula for Gourangaworship.² Gouranga differs from Krishna at least in form

¹ The definition of 'Upalakshan' is this,—खप्रतिपादकाले स्रांत खेतर प्रतिपादकालम्पादकालं which means that if any thing or person named, besides meaning that particular thing or person, impliedly means others too, the implication is called 'Upalakshan'. Example,—कानेक्शे दिख रचतां i.e. 'protect the curd from crows',—so goes a command, say of a guru to his disciple, asking the latter to see that the curd is not eaten by crows. The intention here certainly is that the curd must be protected from not only crows but other birds and animals too. The disciple, if he is intelligent enough, will certainly take the command to mean this and will do his duty accordingly. The word 'crows' here therefore by implication includes other birds and animals, such as cats, dogs etc.

² Since some years ago a separate movement has been set on foot by some Bengal Vaishnabs, making Gouranga-worship an altogether distinct thing in form and practice from that of Krishna-worship. The advocates of this movement claim that Gouranga is even superior to Krishna, inter alia, on the ground that Gouranga is combined Radha and Krishna. Others take strong exception to this movement. Not satisfied with wordy

and colour. How can he be then worshipped as Krishna, especially when Gouranga himself says,—"I do not recognize any other Krishna save the one who is Jashoda's child and whose colour is green (like that of the deep green Tamal tree)?

If it is contended, as Gouranga worshippers believe, that Krishna and Gouranga are essentially one, despite difference in form and colour, then it is practically conceded that other Gods and Goddesses are at least in the same position as Gouranga, for they are all essentially (अवध्य) one with Krishna even according to orthodox Vaishnaba opinion. The argument that Gouranga and Krishna are inseparable, but other Gods and Goddesses are parts or fragments of Krishna does not hold water. Are not Krishna's parts inseparable from Krishna? How can a whole indivisible thing like Krishna ('अवस्य ज्ञान तल स्वच्य स्वच्य') have parts separated from him in the sense that these gentlemen will have us believe? Gouranga says that "Krishna in his own body (not outside it, not separate from it) takes on different forms and colours."

Different forms are called forth by different circumstances which, when they are matters connected with Bhakti, are entirely ruled by the choice of the Bhakta.

warfare, the contending parties once (to quote only one instance) tried to settle the question by appeal to force and had a stand-up fight in a public place, as reported sometime ago in the newspapers. Within the experience of the present writer some Gourangavites came upon a Krishna singing party on a public high way, and insisted by show of force on Krishna singing being replaced by Gouranga singing there and then! Of course real Vaishnabas can be no parties to such unseemly wrangling. But this is the natural outcome of blind sectarianism.

Ishwar is practically cast, as it were, in the mould of the Bhakta's meditation. Circumstances differing, forms must differ. A body like that of Krishna is essential for Braja Lila (स्वाम मुन्दर शिख पुक्त गुञ्जा विभूषण। गी विश विभिन्न मुरली वदन ॥ इष्टा का जिल्ला यदि चय अन्याकार। गीपिकार भाव नाष्टि याय निकट तासार॥ -Ch.-Ch.). Similarly, other kinds of bodies are essential for other Lilas as well as for other forms of meditation. And the essential, inalienable, unalterable thing in each body of God, in the case of that Bhakta whose mind is entirely free from the tinge of all desires other than the realization of the Real One, is Sat-Chit-Ananda. Only the realization varies according to the advance made by individual Bhaktas, be the forms of their meditation what they may. This being so, no question can arise about this form containing more of Sat-Chit-Ananda and that form less. For, the factor of infinity must be inherently present in all forms of Sat-Chit-Ananda, though it may not be realizable by all Bhaktas in the same degree. The defect is therefore not in the form at all. The choice, the vision, the perception, the capacity of realization,—these are the determining factors. A veteran Vaishnaba friend of the present writer once said that if Sri Krishna were to appear before us even with His flute and smile and other attractions, we would perhaps take Him to be a ghost and be frightened! Ouite possible, until the realization of Sat-Chit-Ananda comes. The infinite Sat-Chit Ananda cannot be circumscribed by any imaginary limitations of time, space and relativities. In his own form of meditation the Bhakta realizes infinite beauty, bliss and sweetness, that is to say, he gets every thing worth having, leaving nothing for him to be sought for elsewhere. Even in the grim face of Narasingha—the Mar-Lion Avatar—Prahlad the Bhakta found his all, but his demon father saw in it the very picture of Death. On the other hand in the beautiful figure of Sri Krishna, while Bhaktas only find bliss and sweetness, the demons see the jaws of Death. To the unfolded vision all forms of Paramatman clearly reflect or appear as the bodies of the Sat-Chit-Ananda. In the apparently uncouth figure of Jagannath, Sri Gouranga saw his flute-playing beautiful Krishna and shed tears of love. In the figure of the awe-inspiring Maha Kalika, the all-wise Brahmâ, the Creator-God, saw eternal beauty and exclaimed,—

सौन्या सौन्यतराशिष सोन्येभ्य स्वतिसुन्दरी। परा पराणां परमा लमेव परमेश्वरी ॥—Chandi.

which means,—"Thou art beautiful, more beautiful, still more beautiful than the most beautiful of all beautiful things. Thou art above even the highest ones. Thou art the farthest limit, the Supremest One."

However otherwise it may appear to other people, the particular favourite form of a Bhakta is to him the emblem of all beauty. So to dogmatize about a form being good or better or the contrary, judging by our ordinary defective intelligence, is entirely wrong. It is a matter entirely between a Bhakta and his Bhagaban. Nobody has any right to interfere and to impose his will or choice upon a Bhakta, so long as the quest is after the Satyam—the Real One. It is therefore regarded as one of the most heinous of spiritual crimes to do anything to deflect one from one's faith or Bhaba, or in other words, one's own Swadharma.

As explained before, angles of vision must make some difference in the outlooks of observers, though none in the thing observed. The different angles may be technically

called the different Bhabas in the language of Bhakti. Some of these different Bhabas relating to the Gouranga cult have been explained elsewhere. Suffice it to say here that although much stress is sought to be laid on the fact that a certain Bhaba is superior to another, practically speaking such a question of superiority or otherwise does not at all affect the Bhakta himself of a particular Bhaba. That is why it is laid down, and it is perfectly true, that the particular Bhaba of each individual Bhakta is to him the best of all. Who will then judge which is the better or the best. Not certainly the Bhakta who is immersed (मग्र) in his own Bhaba, and does not care to know—in fact not in a position to know-if there is anything higher or lower than his own Bhaba. The judgment is therefore left to outsiders (तटस्य). But their analysis is more or less an academic matter and does not touch the soul of the thing, so far as either the object of the Bhaba or its worshipper is concerned. A Sakha will not care for the so-called superior status of a parent, or of a Sakhi either. A parent cannot be a Sakha or a Sakhi, and a Sakhi cannot be either of the other two. Each delights in his or her own Bhaba and enjoys his or her full measure of bliss in it, leaving nothing to be desired. So it is admittedly clear that in the matter of gratification (दिशि) no one Bhaba can be superior or inferior to another-all are on the same level. But one Bhaba may have more diverse ways of gratification than another. As for instance. Madhura Bhaba possesses all the five elements of Shanta, Dasya, Soukhya, Vatsalya and Madhura, the last of course being the prominent feature and the remain-

¹ See Chapter XVIII of "Sri Gouranga-The Man."

ing being subservient to it. As regards individual gratification, however, each Bhaba possesses the same degree of potency. An esteemed Vaishnaba friend of mine tried to illustrate it by saying that it is something like this,that one mouthful of food fully satisfies the hunger of one man, while five mouthfuls go to satisfy that of another man. This explanation proves also that in the final result both are on the same footing. Perhaps the latter will enjoy four more kinds of dishes in his five mouthfuls than the former, or perhaps the one mouthful of the former will be to him full of all tastes desired for. Whatever it may be, the satisfaction of the one is not a whit more or less than that of the other. If this were not true, the conception of the Bhabas would have been inherently defective, seeing that there is no scope of progression from a so called lower to a higher Bhaba for a devotee who has attained perfection in any one Bhaba. To one who is not vet an adept (चिड्र) in any Bhaba these must be only matters of speculation. The adept himself has no occasion to indulge in these speculations. To others even these speculations may have some value. For the analysis underlying the gradation of Bhabas, though more or less of an academic interest, are apt to carry their thoughts to a higher level, not only of poetry, imagination and variety of relishes, but also of wider possibilities of the human soul. In this view the conception of the Bengal Vaishnabas may be considered to be indeed unique.

That the Bhabas of Braja Lila are peculiar to Braja Lila is a truism. That such Bhabas cannot be met with elsewhere is but natural. Because, Krishna Himself came there and stood in one or another of human relationships to the people of Braja. The reason is all the more strong

when the Bengal Vaishnabas say that all His relationships at Braja, like Himself, are eternal (निय). The father Nanda is Krishna's eternal father. The mother Jashoda is eternal mother, and so on with Sakhas and Sakhis too. Before the manifest (पनट) Lila of Braja they have always been so in Goloka, and even after that Lila they are ever so in Goloka's unmanifest (প্ৰমন্ত) Lila. Not only this. They are always so simultaneously in Braja and Goloka. Looked at from this Vaishnabik standpoint, such relationships cannot therefore be natural outside Braja. People outside may at best imitate the examples of Gopas and Gopis. That is why it is laid down that none can become a Gopa or a Gopi at least in this earthly life. You can follow them. That is imitation. And an imitation is an imitation, not the original. To expect even a genuine imitation to be like the original is beyond conception. Where the imitation is not genuine, it consists only in outward adoption of a certain mode of dressing, or assumption of certain manners, -which may be aping one's betters but is useless otherwise. The reason why the translation of Braja Bhabas is beyond the ken of possibility in one's earthly life is obvious. The Gopas and the Gopies do not recognize Krishna as God, although they are said to have been startled at His superhuman deeds. Can another devotee stretch his imagination to that extent? Can it be possible for one who is not a Gopa or a Gopi to look upon Krishna as a mere man,-say as a child who has to be governed by his parents, or as a Sakha on uncompromisingly equal terms with his playmates, or as a lover in marital or better Especially as regards the in extra-marital connection? last, the Gopi-Bhaba, is it possible of achievement by one of the sterner sex until he has thoroughly killed his very instincts of a man? He can become a Gopi only when, to echo Rov Ramananda, he can say "He (Krishna) is not a man, I (Radha) am not a woman." In other words, the sex consciousness must be extinct once for all before one can be a Gopi. And it is obvious 'this being-a-Gopi' is not 'being-a-woman' from the standpoint of sex. Yet one can follow or imitate a Gopi. How? Here comes the proper perspective in which all these Bhabas are to be seen. It is that of extreme love (प्रेम) and love only in which a woman excels. You need not try the unnatural and yet can imitate the Gopas or the Gopis, i.e., their pure love,—all-surrendering and all-forgetful as it is. This model of love is to be followed, practised, enjoyed and translated into life. This is the abiding element in and covers all Bhabas whether inside or outside Braja Lila. As regards the process, it is altogether mental.

Krishna says,—"My sweetness ever grows newer and newer. The Bhakta tastes it according to his own individual prema, i.e. Bhaba."—Ch-Ch.

So it is possible for each Bhaba within itself to develop newer and newer aspects of sweetness, no matter whether it is Shanta, Dasya, Soukhya, Vatsalya or Madhura, or even Pitri Bhaba or Matri Bhaba, though the latter two, like Shanta and Dasya, are outside Braja Lila. If this is so—and this must be so, for there is the play of Sat-Chit-Ananda in each case—it covers the entire field of Bhakti, whether offered to Krishna, Vishnu, Shiva, Ram or Shakti. That this is so is proved again by the most valued benediction that Sri Gouranga himself uttered on Murari Gupta, the Bhakta of Ram, as follows,—"Be thou, O Gupta, the servant of Ram birth after birth without any hitch by my grace."

The benediction was acclaimed by the assembled Bhaktas with cries of 'Jai.' If Gouranga sincerely believed one particular form of worship to be intrinsically superior to another, this benediction of his would have taken another shape. He would have never stopped Murari's progress from Ram worship to Krishna worship for all time to come.

Some people among the Vaishnabas try to relegate all worshippers (especially *Pitri* and *Matri Bhaba* worshippers) other than Krishna worshippers to a lower place on the ground that they cannot go beyond the comparatively inferior Bhaba of *Dasya*. In view of what has been said above, this idea of inferiority or superiority is entirely false. If they had themselves outstripped the bounds of Dasya and were really the partners of Braja Lila, such words would not have not escaped their lips. Chaitanya Bhagabat has rightly warned people not to think lightly of Dasya Bhaba.

Chaitanya Charitamrita says,—"The happiness derived from Krishna-Dasya is like a sea compared to which the delight from meditation on Brahman, even though it may be multiplied a million times, is not even a drop." But perhaps we will hear the remark, 'O, that is a comparison between Krishna and Brahman worship, not a comparison between Dasya and any other Bhaba of pure Krishna worship! Let the Chaitanya Charitamrita speak again,—"The marvelous effect of Krishna Prema is such that it makes every body higher, equal, or lower, imbued with the spirit of a servant. Whether he or she be a father or a mother or a guru or a comrade, every one is made a servant by the nature of Krishna-Prema."

That is the reason why we find Dasya Bhaba, the so-called lower Bhaba, to be the uppermost Bhaba in Sri Gouranga. We read of him that he always appeared to be in the Dasya state (निरागर दाख भावे प्रमु केचि करें). In Gouranga we find the totality of all the Bhabas interacting one upon the other. But in his normal state he was almost always and pre-eminently the Dasa of Dasses,—the servant of servants. In the pre-Gambhira period the short inteludes of Gopi Bhabas would be immediately followed by cries of "क्य रे वाप रे" which may mean "O Krishna, my father, or O Krishna, my child," and then by humble prayers, such as we read in Chaitanya Bhagabat,—"With a straw between his teeth (token of extreme humility) he prays for Dasya Yoga."

Even in his Gambhira days when Gopi Bhaba was the predominant feature, he used to pray like this,—"O Krishna, do thou treat me, your servant, as the very dust of your feet." This is pure, unmixed Dasya.

How can therefore a Vaishnaba, even supposing that he is a Sakha or a Sakhi, be too high for a servant? If he thinks like that, then according to his own authority—Chaitanya Charitamrita—he has not tasted genuine Krishna Prema.

Now, speaking of the Parent-Bhaba (worshipping God as father or mother), a word more for those who think it nothing more than Dasya. That a son or a daughter, ever ready as he or she is to render loving service to his or her parents, is more than a servant to them, is so patent a fact that no human being can deny it. The sweetest love that exists between a mother and her child is unsurpassable by anything. The mother's love has been freely cited by Vaishnaba Goswamis to illustrate Krishna's

love for His devotees. And the child's loving and absolute reliance on the mother has nothing to compare with it. It is the spirit of a child which a worshipper of the Parent-Bhaba develops. This is one aspect of the Parent-Bhaba. In its other aspect, say in the case of Mother-Bhaba, the mother becomes the daughter and her son or daughter behaves like a parent. It is the intensity of love that really makes it so. Why, even in our common experience we find an expression of this Bhaba in the scene on the Bejaya Dasami day in every house of Bengal, where Mother Durga is worshipped during the great Pujas. On that farewell day when She, after Her brief stay of three days is about to leave for Kailash, she is treated as if She were a daughter of the house leaving the parental shed for Her husband's home. There is the great Mother of the universe, one wink of whose eye means creation and destruction of a thousand worlds, the Giver of all good, the Preserver of all, standing in all Her unparalleled glory with ten weapons in Her ten hands for the protection of Her creatures, with the Gods and Goddesses of Learning, Fortune, Victory, Weal, surrounding as emanations from Her body,—the world's destructive Evil, the Asura, lying vanquished at Her feet! But all her power is gone before the devotee's eve of love! The mothers of the house bid Her a touching farewell. With tears trickling down their cheeks they caress Her, they present Her with toilet articles, cloths etc., because where she—their poor daughter—will get these things in the mountains and her husband is so unmindful of domestic affairs! They find their own feelings reflected on the daughter's countenance. Is not she shedding tears too? So they wipe her tears, wipe her face! With hearts

weighed down with heavy grief they part, but not without earnest exortations to her to come next year again. Not satisfied with this, they whisper this all-important instruction into the ear of Kartikaya her son,—"Come next year with your mother, forget not!" The feelings evoked here are a picture of the purest and sweetest Vatsalya Prema.

If we turn to Vishnu Bhagabat, better known as Srimad Bhagabat, we will find that the essentials of Bhakti inculcated therein are exactly the same as those in the Debi Bhagabat, although in the one Sri Krishna and in the other Durga have been set up as the Supreme One.. This speaks for itself. The author has not departed from the central truth by a hair's breadth, although different forms of God are recommended. Chronologically Debi Bhagabat precedes Vishnu Bhagabat which is the youngest of all Puranas, though in matter and worth it is second to none and even superior to many. There is a disputeabout the authorship of Srimad Bhagabat. Some say that, unlike the other Puranas, it is of modern origin and not the composition of Vyasa. But the book is admittedly of such intrinsic value that, whoever may be the author, he is as good as Vyasa. I mention this only to emphasize the fact that, even admitting different and independent authorships, the unanimity referred to should be all the more striking. I will cite a few passages to show this.

After defining the three Saguna types of Bhakti, i.e. Tamas, Rajas and Satwic¹ the Vishnu Bhagabat proceeds to define the Nirguna type as follows,—

Kapila (Vishnu's Avatar) to his mother Deva Huti,—
"No sooner the Bhakta hears of my qualities than his
mind runs into Me, the inner Self of all beings, and is
shaped after me, even as the Ganjes in its uninterrupted.

roourse runs into the sea. This is Nirguna Bhakti in which there is no sense of separation (अव्यविद्या) between the Bhakta and the Bhagaban. Such a Bhakta, even when offered, will not accept Mukti, viz., Salokya (living in Vishnu's place), Sarsti (possessing equal powers with Vishnu), Samipya (living close to Vishnu), Sarupya (having a body like Vishnu's) and Sayujya (living in the same body with Vishnu). This (Nirguna type) is the furthest end of Bhakti (चावित्या); because, by virtue of this a Bhakta, being free from the three gunas, becomes one with my (Brahman's) swarup or own self. (भद्रभावाय उप

It should be observed that this becoming Brahman-swarup and Vishnu-Sayujya (which means living in the same body with Vishnu) are not the same thing. From the text it is clear that the former is free from Gunas which by implication proves that the latter as well as Salokya-Sarsti-Samipya-Sarupya are not free from Gunas and therefore not final Mukti. Little wonder therefore that the Nirguna Bhakta, yearning to be one with Brahman,—and here he is at one with Jnani,—will reject these lower grades of Mukti. Nirguna Bhakta is desireless, and therefore like Jnani, has no desire for any kind of Mukti, lower or higher. But the highest Mukti comes of itself to Nirguna Bhakta and Jnani alike.

Now we come to the Debi Bhagabat and find the same lesson inculcated there too. After defining the three Sagun types of Bhakti i.e. Tamas, Rajas and Satwic³

¹ Vishnu Bhagabat Canto III, Chapter 28, verses 7-10.

² Vishnu Bhagabat Canto III, Chapter 28, verses 11-14.

³ Devi Bhagvat Canto VII, Verses 2-7.

exactly the same way as Vishnu Bhagabat does, the Debī Bhagabat proceeds to define the Nirguna type as follows,—

Debi to father Himalaya,—"Now listen. I will tell you what the highest Bhakti (परा भिक्त) is. Herein the Bhakta always hears My praises and chants My name. Into Me the blessed source of all weal, runs his mind like an incessant course of pouring oil. Behind this there is no motive of his or desire for anything, -no desire even for Muktis like Samipya, Sarsti, Sarupya, Salokya. knows nothing more than service of Me, due to which there can be no room for desire for Mukti. Never under any illusion, he meditates on Me, realizing Myself as inseparable from him and himself as never separable from Me. He thnks of all beings as My own Self and loves others as his own self His mind saturated with Prema,1 his hair standing on end, his eyes full of tears of Prema, his voice inarticulate with love (क्षाइगइ निस्त) he with one single mind serves Me as the Mistress of all, the Primal Source of the universe, the Cause of all causes. . . . Never identifying himself with the body (i.e. never thinking that he is a physical being) he is devoid of egotistic sense (which leads to individualistic ideas of T' and 'Mine'), he sings My praises aloud and dances. This is Para Bhakti wherein he thinks nothing else but the Debi. One who has truly attained this Bhakti finally merges in my own Swarup or Self as the Highest Intelligence.2

¹ Prema is undivided love, the highest consummation of Bhakti, and, according to Sri Gouranga, the only need of human life, see Chapter II, "Sri Gouranga teaches Sanatan."

² Debi Bhagabat, Canto VII, Verses 9-24.

Thus, the unanimous verdict of different cults prove again that difference exists only in name and form, while the objective is the One—the Real One, the Satyam.¹ It proves moreover that Prema is not the exclusive preserve of any particular cult. Further, it will be noticed that Nirguna Bhakti is possible only for liberated souls, Muktas. We find the same view in Chaitanya Charitamrita.

In Srimad Bhagabat, Kapila speaks to His mother Deba Huti, and the teachings should be considered to be the same as those of Bengal Vaishnavism, for we read, (vide Chaitanya Bhagabat),—"What the master (Gouranga) as Kapila told his mother Deba Huti, is repeated by him here to Shachi (Gouranga's mother)."

Passages can be quoted from other books, such as Adhyatma Ramayana² etc. to show that for all forms of worship the Bhakti is the same. Nobody recognized this more than Sri Gouranga himself. That is the reason that we see him dancing in ecstatic joy alike before the images of Shiva, Shakti, Vishnu, Krishna, Ram. In the account of his travels we find that nothing could deter him from visiting any of the Gods or Goddesses, even though lying miles away from his usual route. We read in Chaitanya Bhagabat that during Kirtan,—

"Gouranga dances with 'Shiva, Shiva, Shiva' on his lips.... Wearing a smile on his face, with hands uplifted, he chants 'Hari, Hari, Shiva, Shiva' and dances.

¹ A Bengalee song has it,-

^{&#}x27;O Man, cease wrangling. The drummer beats out various sounds, but his drum is one and the same!'

² Adhyatma Ramayana, Uttar Kanda, Verses 7-13, where Ram as avatar of Vishan speaks on Bhakti to his mother Kausalya.

... Clapping his hands he always dances chanting 'Shiva, Ram, Govinda'."

If a census is taken of the Gods he visited during his longest southern tour, also in Yajpur which is said to contain *crores* of Shiva Lingas and in other places, the greatest will be the number of the images of the God Shiva.

At Yajpur on seeing Biraja Debi, the presiding Goddess of Orissa, he was moved with devotional feelings. Murari Gupta writes,—"Bhagaban Gouranga paid homage to Her and implored Her for the grant of incomparable Prema Bhakti."

By this he reminds Bhaktas of all seats that Bhagabati, as the Shastras declare, is the giver of Prema. His worthy disciple, Murari, rightly observes in connection with the above incident,—"Seeing the face of Biraja yields the same results as seeing the face of Bhagban does."

If Sri Gouranga showed the way, his comrade Nityananda did not lag behind. Indeed he seems to have been more practical in this respect. It will be a revelation to those who go to the temple of Syam Sunder (installed by Bir Bhadra, Nityananda's immediate successor at Khardaha) to find that the Van Linga Shiva and Shakti (Sri-Yantra emblem of Sri Raj Rajeshwari Debi) worshipped by Nityananda, are still carefully preserved and worshipped there. Mad as he was with Krishna-Prema, Nityananda used to wear Rudraksha and carry the Goddess on his head and the Shiva in his Jhuli (mendicant's knapsack).¹

¹ That Nityananda's own Ishta Debata (own's personal and tutelry God or Goddess) should be Raj Rajeshwari Debi is nothing

On what an inauspicious moment did a great Vaishnaba teacher, utter these words, little dreaming the results produced on a section of the later generation,—"'Do not either worship or traduce other Gods''.

This counsel of non-co-operation has its good point in

to be wondered at. He was a Sanyasi belonging to the order of Shankaracharya. The Sri Yantra (Sri Tripura Sundri, Raj Rajeshwari, Shorashi etc. are different names of the same Maha Vidya, the third of the ten Maha Vidyas), still worshipped at Shringeri Math (one of the four great monasteries established by Shankaracharya) was installed by Shankaracharya himself. His famous book 'Prapanchasara' relates chiefly to the worship of Sri Vidya. These are proofs positive of the fact that his Ishta Debata was Sri Vidya. Some doubt as to 'Prapanchasara' being Shankar's work. But the fact that one of his four foremost disciples, Padmapadacharya, has written a commentary on Prapancha-Sara leaves little room for doubt that it was his master's work. Would Padmapadacharya ever care to write his commentary if the text was some other Shankaracharya's (the name of Shankaracharya is mentioned in the book itself as its author) work and were not a treaties on the system of Upasana followed both by the master and the disciple. The reader may be referred to the edition of 'Prapanchasara' brought out by Arthur Avelon, better known as Sir John Woodroffe, late a judge of the Calcutta High Court. Shankar's Guru's Guru was Gaudapadacharya. The latter has left a work called 'Subhagodaya' (समगोदय 'Subhaga' is another name of Sri Vidya) on the same Upasana. All this proves that this Upasana, still prevalent at least in a section of the Shankarite Sanyasis, has been handed down from Guru to disciple,

The well known Swami Saradananda, a direct desciple of Sri Ram Krishna Deb, says in his book, "Bharate Shakti-Puja" (भारते प्रक्रि पूजा) that 'Anna Purna' was Shankar's Ishta Debi. In the light of what has been said above, we hesitate to accept this as the Swamiji has adduced no proofs in his support. The

this that it may help to keep the loyalty of a worshipper to his own God unimpaired. Perhaps that was the intention of the great man. But it has its bad points too, one of which is that it soon degenerates, in the case of unthinking people, into a spirit of harmful sectarianism,

Swamiji then proceeds in this connection to quote the views of Sri Ram Krishna Deb himself as follows,—

"Sri Ram Krishna Deb used to say,—'Every Avatara has worshipped Shakti with great care. Without first obtaining Shakti's special grace no body can attain world-teachership, nor can preach the true religion among mankind by overflooding the world with the mighty waves of the spiritual Ganjes." When the objection was raised that nothing is known of Sri Chaitanya's (Gouranga's) Vedantic leaning and Shakti Upasana, Sri Ram Krishna Deb told us,—'As the elephant has two sets of teeth, the outer one attacking enemies and the other the inner for masticating his food, so had Chaitanya two aspects. His public preaching of Bhakti was his outer aspect. Vedanta and Shakti Upasana were his inner aspect, reserved for his own self. His taking of Sanyas from Keshab Bharati (a Shankarite Sanyasi) and his Upasana of Anna Purna Debi show this.'".

The reader is free to form his own opinion in the matter. I would like to place before him here the well-considered view of an erudite scholar, Srijut Gopi Nath Kaviraj, M.A., Principal Govt. Sanskrit College, Benares, since he has made valuable researches in this field, which when published will throw a flood of light on this subject. He says in a short Bengali manuscript note to me as follows,—

"The secret of Maha Prabhu's (Gouranga's) Sadhan (particular form of worship or Upasana) is founded on a harmony of Veda and Tantra. The Sadhana of Sri Vidya is the basis of the Sadhana among the Gaudiya Vaishnabas. Shankaracharya (7th century), Abhinava Gupta (10th century), Bhalfabhacharya (the great founder of the Bhallabha-Vaishnaba sect, a contemporary of Sri Gouranga. Ballabacharya's Sri Yantra is still preserved in the Gopal temple of Benares, though hidden from public view);

conceit and defiance, if not hatred. With them such slogans as "I don't acknowledge other Gods or Goddesses" (निह सानि देवी देवा) easily catch on. It can be safely said that such a spirit never existed in the time of Sri Gouranga and up to at least some years after him. Says Chaitanya Bhagabat—"Raising his hands, Sir Gouranga calls upon

Nityananda and others followed the Upasana of Sri Vidya astheir personal Goddess.

"Bhaskar Roy (17th-18th century) in his 'Baribasya-Rahasya', Lakhshmi Dhar in his commentary on 'Soundarya-Lahari (by Shankaracharya) and similarly other Acharyas in their works, support the vedic origin of (the Upasana of) Sri Vidya. Gaudapada (Shankaracharya's Guru's Guru), Vidyaranya Swami (author of 'Pancha Dashi' etc.) and others were all Upasaks of Sri Vidya.

''It is clearly said in 'Sri Krishna Yamal' (সীক্ষণ যামনি) that entry in Nitya Brindaban is impossible without the favour of Sri Vidya. Padmapuran says that Maha-Tripura-Sundari's grace is the only passport to Bhagabat Dham. This Tripura Sundari is described as the sole mistress of Nikunja. Adi Purana says about the same thing. Tripura Sundari or Sri Vidya=Lalita, about whom 'Shakti Sangam Tantra' says,—করাবিন্ মারা দ্বিনা শ্রমা করিনা শ্রমা করিনা করিন

"The mystery of esoteric (तस्त रहस्य) Gaudiya Vaishnabism is that Sri Krishna is the Shakti of Sri Radha (vide 'Radha Tatva Sudha Nidhi'. This is a reversal of the exoteric popular belief that Radha is the Shakti of Sri Krishna). For this reason the Upasana of pure or mere (यह) Krishna without the Upasana of the basic principle (तस्तीपासना) i.e. Radha has been condemned, vide 'Sammohan Tantra.'

"Urdhamnaya Tantra (電影研究) says that Sri Krishna and others are only the modifications (विकास) of Sri Radha. Skanda Purana distinctly says that the spirit (知知) of Krishna is Radha.

the world to chant Krishna Nam without being detractors (of other Gods or Goddesses)."

People of a sectarian mood will make a great mistake if they think that it was said only in a negatire sense, for that belies the character of Sri Gouranga. The same book, echoing his real intention, says again,—"He is to be counted as a Vaishnaba who worships Krishna in all aspects and does nothing to detract from any."

So it is not only refraining from detraction, but there is the positive recommendation to worship all Gods and Goddesses, who according to Bengal Vaishnabas are all Krishna's manifestations, and he who does this can claim to be treated as a Vaishnab. The idea is—and all Shastras are unanimous on this point—that the worshipper must realize all Gods in his own God and his own God in all Gods. But a section of the Bengal Vaishnabas is unfortunately fast departing from this catholic line. Attempts should be made to restore the original catholicity of Sri Gouranga's teachings.

[&]quot;There are many proofs to show that Gaudiya Vaishnaba Sadhana is esoterically (प्रत्यक भाव) Shakta Sadhana. This Shakta Sadhana is vedic Sadhana, reiterated in the Agamas (Tantras).

[&]quot;Bhakti Rasamrita Sindhu says that the two Debatas, namely Shyamâ and Lalitâ, are included in the system of Tripura Sundari (विष्य भूक्तो). This is also clear from all the treatises on the Upasana of Sri Vidya.

[&]quot;The Gaudiya Vaishnabas have taken Suka and Sarika as a pair of birds. But they are really two attendent Debatas of Sri Vidya, vide Gaudapadacharya's 'Sri Vidya Ratna Sutra.'"

¹ यो मामेव मसमूढो जानाति पुरुषोत्तमम्। स सुर्व्वविद्वजते माम सुर्वभविन भारत ॥—Gita. 15.

When we find it stated in some books that he made this country and that country wholly Vaishnaba, it must not be understood in the terms of modern missionary proselytization. It must not be understood that the people left their own form of worship and got converted to so-called Vaishnabism. That was the farthest thing from Gouranga's mind. He never preached and he never could preach in that way. Yet he converted all to Vaishnabism, as we read—to take one instance—about Shiva Kanchi (modern Conjeveram in the Madras Presidency),—"He came to Shiva Kanchi and saw Shiva. In the next morning all worshippers of Shiva were made Vaishnabas by him."

If we take this in the literal sense of conversion from one faith to another, it would be nothing but Gouranga stultifying himself which, to my mind, is a monstrocity. To think of Gouranga chanting 'Shiva' 'Shiva' himself in ecstatic joy and in the same breath to think of him as trying to wean away other people from the worship of Shiva,—is it not an absurdity? What is the meaning of this conversion then? It is that he brought or revived the flow of Prema where it was not existent or where the spring had become dry. This is borne out by what happened in Vishnu Kanchi—a place quite adjoining Shiva Kanchi. In Vishnu Kanchi the people were, as they still are, Vaishnabas, being worshippers of Narayan. There,—"He stayed for two days and made every body Krishna Bhakta."

Can any body suppose for a moment that the worshippers of Narayan became worshippers of Krishna through the instrumentality of Gouranga? This is against facts and against the character of Gouranga.

Vishnu in Vishnu Kanchi and Shiva in Shiva Kanchi reign supreme now as before, and the people of the two places are respectably Vaishnabas and Shaivas now as before. Moreover the people in these places were never followers of Bengal Vaishnabism and are not so to this day. The two sects quarrel among them now as before. The same state prevailed when Nityananda visited these places. We find in Chaitanya Bhagabat,—"Nityananda went to Shiva Kanchi and Vishnu Kanchi, and laughed over the great quarrels between the two sects."

Gouranga followed a few years after, but these quarrels that sometime result in bloodshed, are still going on about the supremacy of one God over the other, and therefore of one sect over the other.

The thing is that in these places as well as in other places, where only lifeless outward rites and ceremonies prevailed at the time, Sri Gouranga's visit brought the elixir of Prema overflooding the lands, and people became intoxicated with God-Love.

This is what is meant by Gouranga's Krishna Prema. Where there is Prema, there is Gouranga's Vaishnabism. In this sense the old Vaishnab writers are correct when they say that this place or that place became wholesale converted to Vaishnabism as the effect of Gouranga's visit.

The central point of Sri Gouranga's teachings is Prema. The fulfilment of his mission lies in the acceptance of Prema by all, irrespective of creed, faith and form of worship. Herein his mission wonderfully succeeded. There was no sect, whether Shakta, Shaiva or any other which was not moved, affected and coloured by it. That we see a profusion of Prema Bhakti in these sects now-a-

days is largely due to Gouranga. It cannot of course be denied that the principle was already there in the worship of these Gods or Goddesses, as the hymns addressed to them and the songs in their praise, composed long before his advent, amply show. But the principle was illumined by his touch and became a living thing to the nation. The highly emotional poetry—Shyāmā Sangit etc.,—produced by those Shakta Bhaktas of Bengal who came after Gouranga, was, to a large extent, inspired by his soulstirring Prema-Bhakti that swayed the society.

Gouranga was an Avatara of Prema, an embodiment of Prema, Gouranga was Prema made flesh. Prema is said to be ever existent like God in all beings. God is one and so Prema is one. Only its expression may vary according to circumstances. The living image of Prema, Gouranga is therefore in all and for all. He stressed above all things the point that Prema is the great need, the only need of human life, and showed the way to reach it. Leaving aside sectarian differences, let all mankind learn this lesson from him. To my humble thinking, every lover of God, whatsoever his race or blood and whatsoever the form of his worship, is a Vaishnab.

Gouranga-Bhaktas wish that his Dharma may be universal. They look forward to the day which will see the fulfilment of the prophecy,—"My (Gouranga's) name will enter (the heart of) all countries and villages on the globe."

In these days of radio and electricity it is not at all impossible for the name of a great personality, past or present, to travel round all parts of the globe in a few minutes. This is not all that is intended in the above couplet. The real meaning is that Gouranga, the Prema-

image that he is, would enter the hearts of all men and alk countries. Gouranga-Bhaktas no doubt in the heart of their hearts wish this consumation. But the consummation does not lie in the way of sectarianism, denunciation, threats or abuses—methods which might succeed in olden times, but not now. The consummation lies not in the way of sermons like,—'no salvation without Gouranga', as our Christian Missionary brothers ask us to believe in a similar motto, viz.,—'no salvation without Christ'.

To universalize Gouranga's Dharma is to universalize Prema. To make it worthy of acceptance by all is to spread the message and to preach it to every man that the great need of life is love, freed from all credal dogmas. No religion can live on dogmas. The life spring of a religion is in Tyag (sacrifice), Vairagya (renunciation) and Prema (love). Where these are absent the religion becomes dead. Every religion gets its start from Tyag, Vairagya and Prema. At the source of the Gouranga cult we find Madhabendra Puri, a Sanyasi. The tree of love planted by Gouranga had Madhabendra Puri for its chief root from which issued nine other roots represented again by nine Sanyasis who, as we read in Chaitanya Charitamrita, in fact stabilized the tree (एइ नव मुखे इच करिल सुस्थिर). They are Paramananda Puri, Keshub Bharati, Brahmananda Puri, Brahmananda Bharati, Vishnu Puri, Keshub Puri,

In the Chaitanya Bhagabat it is said that "a person may be the best of men otherwise, yet he must be treated as a demon, if he does not worship the gracious Chaitanya."

The author of this excellent book has repeated the atrocious threat about a dozen times that he will kick at the head of the man who dares to speak ill of Nityananda, his guroo, (and course by implication of Gouranga too.—तने लाथि सारो तार शिरेस्टपर)

Krishnananda Puri, Nrisinha Tirtha and Sukhananda Puri.

The great planter is, of course, the central figure of the great Sanyasi Maha Prabhu Sri Gouranga himself. So it is all an affair of sanyasis. Yet they (even Keshab Bharati) are wellnigh forgotten. Is it not a pity that though there is no lack of religious festivities on their other saints' days among the Bengal Vaishnabas, there should be no commemorative ceremony in honour of these sanyasis who, the Chaitanya Charitamrita says, 'stabilized Maha Prabhu's tree of Prema'? It would be a good idea if somebody undertook to trace and publish the lives of these nine great sanyasis—lives of silent but eloquent renunciation—which gave the start to Goudiya Vaishnabism.

Since some years past an order of sanyasis has been started under the shadow of the "Gaudiya Math" which at present appears to represent an important section of the Goudiya Vaishnabas. However opinion may differ as to their methods and views (about which the present writer knows little and keeps a quite open mind) they will do a distinct service to the cause of the Gouranga cult, if only they succeed in reviving the original ideals of Tyag, Vairagya and Prema.

There is a wrong impression in certain quarters that Shankar Sanyasis as a class are necessarily opposed to Bhakti. The characters of Madhusudan Saraswati, Sridhar Swami, Sri Ram Krishna Parmahansa, not to mention others, ought to remove such an idea once for all. Even Chaitanya Bhagabat puts these words in the mouth of Sarbabhaum Bhattacharya,—"It is wrong to say that Shankar did not believe in Bhakti. He himself acknowledges Dasya of Bhagaban."

Much could be said on this subject but we are afraid of digression. People of other views may be assured that sanyasis, without being sectarians, are at least as good Bhaktas of Krishna, Vishnu, Shiva, Ram or Shakti (Durga, Kali) as the best that could be found among the sects which take their names from these Gods or Goddesses. Full liberty is allowed to every Shankar sanyasi to follow the worship or sadhan of his own choice. Maha-Prabhu Sri Gouranga is himself an example of this.

The present writer is a sanyasi, and if in the views stated above or elsewhere, he has in any way hurt the feelings of the Vaishnabas among whom he has many sincere friends, none will be more sorry than himself. The best of friends may differ in the matter of opinion and may even agree to differ. His only apology is that he wishes Gouranga to be accepted by all, irrespective of creed and colour, and believes that this can be done only in the way of synthesis. He follows the line of synthesis rather than its opposite, and in this respect, is not in bad company. The great Vyasa in his Vedanta Sutras unifies all views about Brahman through synthesis समन्त्रात्-Vedanta Sutra). The Gita is a great synthesis of different philosophical views. The Tantra is a greater synthesis of the philosophy of Gods and Goddesses as well as of the practical aspects of religion. Let us pray that Sri Gouranga's Prema, the broad and outstanding feature of his message—ever be our guide to the temple of the Real One-the Satyam Param-the Real Krishna -whatever may be our differences in minor matters of faith.

INTRODUCTION—II.

BRAHMAN-ISWAR-JIVA-JAGAT

The teachings of Sri Gouranga are aimed at (1) establishment of the religion of love, and (2) refutation of hostile theories. The first is the principal object of his teachings, and the second is only necessitated to remove the obstacles in the way of the first on the philosophic side of his cult. We have elsewhere discussed the first (vide "Sri Gouranga—The Man"), and intend here to give the main features of the second. The hostile theories against which he put up a determined fight are those of Shankar on certain vital points. It is therefore necessary first of all to convey to the reader a general idea of Shankar's views regarding Brahman, Ishwar, Jiva and the Jagat which constitute the main issues in the controversy.

The doctrine of Shankar's non-dualism is summed up in one line, viz.—"Brahman is real, creation is false, and Jiva is none other than Brahman." (ब्रह्म सन्यं ज्ञान मिण्या जीवी ब्रह्मेंव नापर:). Brahman is real in the sense that He remains the same, unchanging and unchangeable, through all times. This can not be said of any being other than Brahman. What is then the world that we see before us,—the existing things, sentient and insentient, moving and unmoving,—the elements, the sun, the moon, the planets, the mountains, the sea, the rivers, etc? The world is by mistake superimposed on Brahman and this is called Arope (आरोप). The world is therefore an illusion which is explained by the doctrine of Vivarta (विवर्त).

Vivarta is a kind of perception produced by the fancied appearance of something else in place of the real thing.1 The familiar example is that of the rope-snake. In dim light the rope is mistaken for the snake. The rope really exists but in its place is seen the fancied snake, causing fear in the mind of the observer labouring under a false impression. The rope is the cause of the snake, for there would have been no snake but for the rope. And the mistake is due to ignorance in dim light. Just so is Brahman the cause of the apparent world, for there would have been no world if there were no Brahman on which the world appears to be superimposed. And the mistake occurs due to ignorance i.e. illusion (माया or ग्रविद्या). As the fancied (कल्पत) snake is nothing but the rope, so is the fancied world nothing but Brahman in reality. In Vivarta therefore the effect (कार्य) is something quite different from the cause (कार्य). as in the rope-snake example the snake is a quite different thing from the rope.

The question naturally arises,—Where does this ignorance or illusion, Maya, or Ajnam or Avidya come from, what is it and why should we admit a principle like that, since there is nothing but Brahman? The reply is that the origin of Maya is unknowable and therefore this question cannot be intellectually answered. Maya is inexpressible, indefinable, indeterminable, because of its following attributes,—

(1) That it is not an Existence (মূর), true in all times

ग्रतलवोऽन्यया प्रया विवर्त इत्युदाहतः

² Certain aspects of this question have been dealt with by the present writer in another work of his, entitled "A Few Problems Solved (through the Bhagabat Gita)". So those details are not gone into here again.

like Brahman. It is an agreed truth that Maya ceases to exist at the appearance of Brahma-Jnan (রয়নান). It cannot therefore be Sat.

- (2) That it is not a Non-existence (মন্),—an absolute myth like the son of a sterile woman. Every body within himself is constantly perceiving this Ajnan (মহাৰ another name of Maya), namely, "I do not know Brahman" (ৰাছন্ ৰহা আৰাণি),—this perception of Ajnan is a positive fact. Then again the three attributes of Maya,—Satwa, Rajas and Tamas—are making themselves always felt by all created beings mentally and physically in the shape of pleasure, pain and illusion (মুল दु:ख मोइ). It cannot therefore be Asat.
- (3) That Maya cannot be simultaneously Sat and Asat (মহমন্),—this being an absurdity, for a thing cannot be existent and non-existent at the same time.

In the collective view of the above, Maya (being neither Sat, nor Asat, nor Sat-Asat) is technically called Anirvachaniya (মনিজ্বনীয়) in Vedantic terminology, i.e., something indeterminable, not that it passes all description.

Maya is also known by the following attributes,—
(r) That it is Beginningless (षनादि), which differentiates it from the actual diversified creation. Creation has its origin in Maya, but Maya itself has no origin. It is rootless (षम्ख).

(2) That it is an Entity (ধাৰত্ব),—not a mere negation (মানাৰ) of *Jnan* but something opposed to Jnan. If it were not so, *Ajnan* could not be credited with the power of hiding *Jnan* (খাৰ্বৰ মন্ধি)¹ and of throwing the seeker off his

¹ Vide Gita, chap. V, verses 15 and 16.

quest (विचेष मिक्का) of Inan. The fact that Ajnan is subject to destruction by Inan also shows Maya's somethingness. How can the same thing be an Entity and not an Existence? The answer is that Maya's Satness is not absolute or indestructible like that of Brahman, but conditional. Only that is called absolutely Sat which exists through all times.

It will be noticed from the above that (I) Maya is not something with a form (ধাৰ্যৰ) because it is beginningless; neither is Maya something without a form (বিব্যুখ) because the creation is coming out of it. It should be further observed that Maya is not something separate (মিল) from Brahman, because it is the cause of the creation, nor is it inseparable (ম্মিল) from Brahman because it ceases to exist when Jnan comes.

While Maya exists, the world exists. Maya gone, the world is gone too; and nothing but Brahman remains for one who has acquired Jnan, that is, true knowledge of the Real Thing.

Maya in its impure state is called Avidya. Jiva (a sentient being) is an entity made up of impure (मिलन सलग्रण पुरू) Avidya and the reflection thereon of the Individual Consciousness (कुटस्थ चैतन) with Avidya's basic consciousness (श्रिषशन चेतन - ग्रह नहा). The Individual Consciousness—the Kutastha is the Inner Man, the Inner Controller (पनर्थानी),, the real "I", and like Supreme Consciousness is free from all attachments (निर्मेष) and is only the witness (मानी). The reflection of Kutastha in contact with mind is the fancied actor—enjoyer and sufferer—on the worldly stage (कर्म भोका). The reflection of Consciousness being on the impure Satwick Maya i.e. Avidya (whose work is mind, intellect, body etc.) cannot be bright and clear just

as the reflection of the sun on an unclean mirror is not This is why the Jiva-consciousness is of limited clear. knowledge (भन्यज्ञ) and of limited power (अल्पश्चित मान). There are as many Jivas as there are minds and they are countless no doubt. Jiva in its waking consciousness (जायत अवस्था) works through the physical body (खून मरीर) and is called Vaishvanara (वैशानर). In its dream consciousness (खन्न अवस्था) it works through the mental body (सूद्ध ग्रीर) and is called Taijas (तेजस). In its dreamless consciousness (समुप्ति अवस्था) it rests in the casual body (कारन भ्रीर) and is called Prajna (প্রান্ত্র). Bodies are not permanent things but the Consciousness that pervades them and sets them to action is permanent and immortal. Therefore the bodies are not the Self (श्रात्मा), but the Consciousness is. That the physical body is not the Self requires no proof, for its death is visible to all. Nor can the mental body, made of desires, be the Self, for it is always subject to sensations of pleasure and pain,-things which are not of the Self. Nor is the causal body the Self for it is made of that root ignorance or Ajnan which is the cause of the mental and physical bodies, i.e., the whole Sansara—the diversified world. This is the reason that in deep slumber (सपुरिष) which corresponds to the causal body, one is perfectly ignorant of one's physical and mental states. But in Sushupti one, being oblivious of all disturbing elements, almost reaches the Brahman state of bliss and therefore enjoys the privilege, though for the time being, of tasting happiness. That is why, on waking, one says,—"I slept in such peace and pleasure that I knew nothing." Therefore the predominant factors here are ignorance and bliss. This may sound paradoxical, if one is identified with the other. But that is not the truth. It is bliss mixed with ignorance. This ignorance is such that although Jiva reaches his Self, yet he does not know his own self. He has therefore to come back again to this world of weal and woe. Without ignorance it would have been perfect Self-Realization or the Brahman-state. Consciousness or Jnana pervades all the three states, even the Sushupti-state, for there would have been no memory of the blissful experience without Jnan even with the veil of ignorance hanging before it. Jnan is the ever present, abiding principle which knows no death. This Jnan or Consciousness is Brahman, the Real Self of the Jiva, not the three bodies or the three states which are mere Upadhis i.e., vehicles of the Self.

Maya is called as such in its pure state and is of the purest Satwa Guna (गृद्ध सल गुण युक्त). Ishwar is an entity which is made up of pure Maya and the reflection thereon of the Supreme Consciousness (ग्रह चेतनाभास) with Mava's basic Consciousness (अधिष्ठान चेतन - ग्रह ब्रह्म). Here the reflection, being on the pure Satwic Maya is bright. This is the reason that Cosmic Consciousness (देखर) is of unlimited knowledge (सर्वेज) and of unlimited power (सर्वे मित्रमान). Maya being of the purest Satwa Guna does not admit of degrees and is therefore One in contrast to Avidya which, being of varying degrees of impurity, is many in its expressions. Maya being one, the reflection on it of the Supreme Consciousness is one and therefore Ishwar is one. But Avidva being of countless degrees, the reflections on them must be countless too, and therefore Jivas are of numberless varieties from the highest Devas to the lowest animals, vegetables and minerals. The Cosmic Consciousness-Ishwar-includes the sum-total of Jivas, and has also three states, viz., Virat, Hiranyagarbha and Ishwar, corresponding to Vaishwanara, Taijas and Prajna of the Jiva-consciousness in relation to its physical, mental and causal conditions. These conditions are called Upadhis. Ishwar is the Creator, the Preserver and the Destroyer of the universe. Ishwar is otherwise called Sabishesha Brahman (ম্বিম্বি রস্কা) i.e., Brahman with qualities or conditions, and the Supreme Consciousness (पर ब्रह्म - ग्रह चैतन्य) is called Nirvishesha Brahman (निर्विशेष बद्ध) i.e., Brahman without qualities or conditions. Without conditions of Maya, Ishwar becomes Turiya (Consciousness in the fourth state), or rather Ishwar ceases to exist and only Supreme Consciousness remains. The conditions physical, mental and causal, being the outcome of Maya, are illusory. It will therefore be clear that Ishwar in this system of philosophy is not a permanent entity. This is of course only true in the abstract sense. Other aspects of Ishwar will be dealt with later on.

Though Ishwar-hood and Jiva-hood are both conditional and impermanent, yet they are within conditions as different as the poles asunder. Ishwar is All-Powerful, All-Conscious, All-Pervasive (विस्), All-Controlling (ईश), Independent (खतन i.e. not subject to Karma). Imperceptible (by Jivas परोच), Lord of Maya (मायी), free from bondage and therefore from liberation (वस मीच रहित). Whereas a Jiva is of small power, of small knowledge, limited (परिच्छित्र), subordinate (यनोश), subject to Karma, perceptible (प्रयच by Ishwar and Jiva-every body perceiving 'I am', none 'I am not'), deluded by Avidya, with bondage and possibility of freedom. There is the distinction between Ishwar and Jiva as clear as anything. One is the dispenser of good and evil according to Karma. The other is the helpless enjoyer or sufferer of Karma. How can this be reconciled with the four

four Maha vakyas (Great Words) of the Vedas, viz.,--Tatwamasi (तत्त्वमिंध), Aham Brahmasmi (श्रहं नम्नास्मि), Prajnanam Brahman (प्रजानं बन्ना) and Ayamatma Brahman (चयमात्मात्रज्ञ). 'Tatwamasi' means 'That you are', i.e. the unity of Jiva-Brahman. The other three Mahavakvas mean also the same truth. How can this be possible? Adwaita Vedanta says it is possible by shedding the conditions, because the conditions make the difference. Take, for instance, the first great text, viz., 'Tatwamasi'. 'Tat'=that=Ishwar=Maya+Brahman. 'Twam'=you= Jiva = Avidya + Brahman. 'Asi' = are = Unity between the two. It will be seen that the common, the abiding, the permanent factor in both is Brahman. And this being the permanent principle is the Real Self (सदप), whether in Jiva or Ishwar, and the consubstantial element in both. Maya and Avidya with Brahma-reflections (चिदाभास) on them are unreal conditions. Take off the unreal conditions (and they cease to exist on the appearance of Jnan and in Samadhi), and the One Brahman remains without any distinction of Jiva and Ishwar. So it is clear that only as regards the Brahman (Pure Consciousness) factor (केवल चैतन्य अंग) Jiva and Ishwar are one, and never otherwise or in any other respect. Mava and Avidya making immense difference. This is the true Vedantic view, not that Ishwar and Tiva as such are one.1

When Jiva consciousness transcends the three condi-

¹ Sri Dhar Swami, accepted as an authority even by orthodox Vaishnabas, expresses the same view in his commentary on the Gita (verse 10, Chap. IV) thus,—

विद्याविद्योपाधियां तल्पदार्थी द्शारजीवी प्रदर्शय द्शारस च अविद्यार भावन नित्य ग्रह्मत् जीवस्य द्शारप्रसादलक्षजानेन अज्ञाननिवन्ते: ग्रहस्य सत: चिदंशन तदैका सुज्ञम इति द्रष्टव्यम ।

tions, physical, mental and causal, and attains the fourth or *Turiya* state, then it is free. That is to say, it becomes *Shuddha Nirvishesha* or Supreme Consciousness again. This is, in the Adwaita Philosophy of Shankar, the state of liberation (項衙) in which there is union with Brahman and therefore no birth, no death, no misery, but only bliss. In attaining this state, the Jiva passes through seven stages of realization according to the nature of experiences in the progressive ascent. The stages are,—

- (1) Ajnan (মন্ত্রান Ignorance), being the Jiva's sense of ignorance characterized by "I do not know Brahman."
- (2) Avaran (श्रावरण, Cover), causing the nescient perceptions,—"Brahman does not exist (श्रसलापादक), and "Brahman, though existent, does not appear to be so (श्रभानापादक)."
- (3) Vranti (धानि Mistake, also called अध्यास or विचेप) being the attribution of birth-death, pleasure-pain etc. to the Self.
- (4) Parokhsha Jnana (ঘটাৰ বাৰ Indirect knowledge), being the knowledge that Brahman is Existence, Intelligence and Eternal (ঘনা বাৰ মৰনা বন্ধ). This knowledge destroys the Avaran of the first type, viz., "Brahman does not exist."
- (5) Aparokhsha Jnana (খ্ৰাৰ ল্লাৰ Direct knowledge), being the knowledge that "I am Brahman (খৰ বল্লাৰা)." This knowledge destroys the Avaran of the second type viz., "Brahman does not appear to be existent," also the false idea that "I am Jiva, the enjoyer, the sufferer etc."
- (6) Vranti Nash (মালি নাম Destruction of mistake)) being the realization of the truth that Self is changeless, beyond birth-death, pleasure-pain etc. This perception

destroys all sorrows, all hindrances (ग्रन्थे), all instability and deflection (विचेप).

(7) Apar Harsha (ম্বাৰ্ছ ব unbounded Bliss)) resulting from Self-realization unclouded by any doubts and characterized by the knowledge,—"I am the undivided Brahman, One and without second."

The means of this realization, in the start, are Upasana (worship or meditation of Ishwar), the nine-fold Bhakti (Sravan, Kirtan etc.), association with saints (साधु सङ्ग), shunning sins of omission and commission, non-attachment (उपरित्त), renunciation (वैराग्य), reasoning out the distinction between the Eternal and the ephimeral (निव्यानिव्य वस्तु विवेक), control of inner and outer senses (असदमादि). desire for freedom (मृज्ञव्य) etc., etc. Without these preliminary qualifications no one is to be considered fit to cross the threshhold of the temple of Vedantic wisdom. After admission into the system, one's chief duties are Shravan (अवया listening to the Vedantic teachings), Manan (अवया meditation on the teachings) and Nididhyasana (विदिध्यासन, concentration of the mind to realize the truth).

Brahman is Sat, Chit and Ananda. Sat is the absolute existence which is not limited by time past, present or future (विकास अवाधिक). Chit is the absolute Intelligence whose illuminativeness is not affected by any conditions (भन्न प्रकाम सभाव). Ananda is the absolute Bliss which is limitless विरुत्तिभय संख रूपल).

Nirvishesha Brahman, in the Adwaita philosophy, is the highest principle and ultimate Reality. Savishesha Brahman or Ishwar, the Creator etc., is not a permanent reality as shown above. When it is said that Brahman is Sat-Chit-Ananda, it should be understood that Brahman is Sat Itself, Chit Itself and Ananda Itself (पादाबन खड़प).

These are said to be His Swarup i.e. essential signs¹ (অব্যা). But if they are signs, the signs and the thing signified by them (অহা) are one and the same. Only through circumstantial causes (তথাছি) they appear as separate things, but then even this fancied distinction is useful for Upasana purposes.

Brahman is also known by some other signs called Tatastha signs (तरस जन्म)² which are His powers of Creation, Preservation and Destruction. These therefore apply to Savishesha Brahman i.e. Ishwar, as the only Cause of the Creation etc. These are accidental signs, not constant, because sometimes they appear (as in the Savishesha state) and sometimes they disappear (as in the Nirvishesha state). Brahman as indicated by these signs is both the material cause (उपादान कारण, as earth is of a pot) and the instrumental cause (विभिन्न कारण, as the potter himself with his wheel etc.) of the creation.

Really speaking Brahman is insignifiable by anything (भ्रज्ञच्यम्). He is adjectiveless, attributeless, qualityless. He exists and only He exists. Jiva, Ishwar and the Creation have no existence outside of Brahman. They seem to have a separate existence through Maya or Avidya. So long as Maya or Avidya lasts, they are seemingly real (प्राविभाषिक सन्य), and Maya goes on producing all the

[े] विद्यं सत् व्यवतेनं सदप लचणम् That which constitutes the thing-in-itself and differentiates that thing from other things is called Swarup Lakshan.

² कादाचितकलेसित व्यावर्तकं तटस्थलचणम् That sign which is sometimes seen, and sometimes not seen in the things signified and differentiates that thing from other things is called Tatastha Lakshan.

diversities that we see in this world. Brahman being One Undivided Whole (एकसेनाइनीयम्) without a second, the doctrine of 'mutability' (परिणाम बाह्) and that of 'whole-and-part' (अंग अंगि बाह्) are false. As an earthen pot is a modification of earth, earth being the cause and pot being the effect, so is the creation, under the doctrine of mutability, a modification of Brahman. According to the doctrine of whole-and-part a Jiva is a part of Brahman, the Creator. It appears that Shankar had anticipated these opposite doctrines even before their chief exponents flourished and he subjected them to severe criticisms in several places of his works. To show his line of reasoning we shall put before the reader in the form of a catechism some of his arguments taken from a wellknown work of his.¹

Ques.—Brahman is at all times pure, conscious and free; a worldly Jiva is just the opposite of it. Therefore it is not proper to entertain the idea viz., "I am Brahman". Where we find the Shastras postulating unity it should be taken as merely rhetorical (पर्ध वाट).

Ans.—No. There are thousands of Shastric proofs which speak of a non-mundane God entering the creation. In all the Vedas the term 'Atman' has been applied to Brahman as well as to the individual Consciousness of a Jiva.² Therefore there is no worldly being beyond Paramatman. The Vedic Mantras, "One without second," 'this world is Brahman," "this world is Atman' prove that (individual) Atman is Brahman.

¹ See Shankar's Bhashya of Brithat Aranyaka Upanishad.

² एष: सर्वे भूतान्तरात्मा

^{3 &#}x27;एकमेवादितोयम्', 'ब्रमेवेदम्', 'श्रात्मेवेदम्'

Ques.—Well, if this is the conclusion, then Brahman becomes worldly Jivas and experiences worldly pleasure and pain! On the other hand, if Atman is non-mundane (i.e. always pure Brahman) then what is the necessity at all for Shastric lessons or injunctions?

Ans.—Some people in order to evade these objections (the objections are assumed to be valid) say that Brahman as such does not become a Jiva, but changes Himself to become a Jiva. This Jiva is both separate (भिन्न) and notseparate (अभिन्न) from Brahman. As separate the Jiva experiences worldly pleasure and pain; as not separate the Tiva feels "I am Brahman." According to this conclusion, three ways have to be adopted (by its upholders to explain their position), viz.—(1) As the earth is composed of many things, so is Brahman a composite thing. Like an earthen pot which is made of a part of the earth, a Jiva's consciousness is made of a part of Brahman. But this cannot be accepted, as it goes against the indivisibility of Brahman and against the Vedas. (2) As a hair even maintaining its own position becomes in part changed in colour, so is a Tiva a changed (विकात) part of Brahman. But this cannot be accepted, because as a composite thing is composed of parts, any defect whether in a part or in the whole affects the whole thing. Therefore under this theory Brahman too becomes worldly which cannot be accepted. (3) As milk becomes curd in all its parts, so has Brahman been wholly changed into a Jiva. But this too cannot be accepted because, this kind of change (विकार) of Brahman is against all the Vedas and Shastras which declare that "Brahman is without parts, without action, in the state of equilibrium," "Self-effulgent, formless Being," "He is within, He is without, He is without birth," "like akash all-pervading and eternal," "He the Atman is all-extensive, birthless, ageless, without death, immortal."

Ques.—If it is said, a Jiva is a part of Brahman like a spark from a fire, then?

Ans.—Then the body of Brahman being hurt (on account of a portion of it being snatched away) there should be a wound in that part! And if the wounded portion goes out elsewhere, then this may cause empty pits in other parts of Brahman's body! But Brahman is "without wound (भूजप)." Then again, if one part of Brahman goes away elsewhere and at the same time if it is said that there is no place without Brahman, then some other thing must rush in to fill up the gap in Brahman's body. But that other thing like a spear may pierce through His heart and cause Him pain!!

Ques.—But there is the example of 'fire and spark' in the Vedas.

Ans.—The Vedas are only expressive (जापक). That is to say, Shastra cannot change the nature of a thing, but only states what a thing really is; this means that Shastra does not alter a thing into what it is not. The object of the Shastra is to explain a certain thing by citing examples of similar things, and not to change the nature of that thing. Hundreds of examples cannot prove that fire is cold. Another thing is that one proof (a proof is that which produces the correct knowledge of a thing) never contradicts another proof, but brings to light something which was not disclosed by the former proof (it cannot be contrary but may be complementary). Without the help

^{1 &#}x27;निष्यलं निष्त्रियं शान्तं ' 'दिव्योश्चमूर्वः पुरुपः' 'सवाश्चास्यन्तरोद्यनः'

of some material object no non-material thing can be explained or expressed. That is no reason, however, that we should make the impossible proposition that Brahman, like a material thing, is also something with a form or that Brahman has parts. 'Small sparks', 'Jiva is a part of mine' and similar other phrases are really expressive of indivisible unity, for a spark is nothing but fire, not separate from fire but one with it. Therefore, every part is inseparable from the whole. So where the Shastras describe the Jiva. as Brahman changed in part or as a part of Brahman, it should be understood that such expressions are really intended to prove unity. All the Upanishads begin with the proposition of the oneness and undividedness of the Brahman (इद सर्वे यदयमात्मा), and ends with the reaffirmation of the same proposition (अनन्तरमनास्त्रम्, अध्माका ब्रह्म). there are at intervals passages indicating creation, preservation and destruction, show that they are used only for confirming the knowledge of Brahman. If this is not admitted, then there is the possibility of the same passage being supposed to give two contradictory meanings (बाक्य भेट). Like the self-forgetful prince who knew not who he was and lived in the house of a low-born hunter, the Jiva, though really Brahman, forgets his true nature by his contacts with body, mind etc. When he is awakened by the preceptor, then he knows that he is one with Brahman. That the spark, before going out, was one with the fire is a positive knowledge. Therefore, the examples of 'gold' (as the touch-stone makes gold of everything, so Brahman without undergoing change Himself creates the world), 'jewel', 'iron' (some kinds of jewel and iron are believed to have the power of converting other things into jewels. and iron: God has similar power of creation) and 'spark' are given with the principal object of confirming the truth of the oneness of Jiva-Brahman. It is an erroneous doctrine that Atman is worldly just as it is erroneous to suppose that a pure crystal becomes red when some red paint is put on it. This truth is indicated in these passages, viz.,—"as if (not real) he is thinking, as if he is acting", "by no action he grows or diminishes", "only Brahman was in the beginning, that Brahman knew Himself thus,—'I am Brahman' "there is none else but Himself who sees and hears." Brahman (being all Bliss) is beyond pleasure-pain and He does not possess Gunas or Shaktis. If He is supposed to possess these attributes, He becomes a compound thing, for Gunas cannot exist in a noncompound, formless, simple entity. Gunas are liable to changes, origination and destruction. Whenever there occurs the generation or destruction of a Guna in a compound thing, the thing itself cannot remain unaffected and must undergo some change. And change means impermanence. All compound things are subject to disintegration. But Brahman is changeless and eternal.

The Vaishnab community is divided into four recognized sects. (r) The Ramanuja Sect, otherwise called Sri Sect (মী ভাষায়) believes in a Saguna Brahman whose permanent bodies are the Jivas and the material world. This sect does not admit a Nirguna or Nirvishesha Brahman. The Jiva is a conscious atom whose union with God under any condition, even in the state of liberation (মৃদ্ধি) is an impossibility. Liberation is freedom from ignorance and attainment of bliss, but cannot dispense with Jiva's dis-

^{1 &#}x27;ध्यायतोव लेलायतीव', 'न कर्मणावर्धते अनीयान्', 'नान्यत् अतोऽिल द्रष्टु नान्यत् चतोऽिल सोट'।

tinctiveness from Brahman. Ramanuja's system is called the doctrine of Vishishta Adwaita, i.e. qualified nondualism, or as some say, qualified dualism. (2) The Rudra Sect (कर सम्पदाय) otherwise called Vishnu Swami Sect, having been founded by Vishnu Swami. This sect believes that a Jiva when liberated is merged in Brahman, and its followers, like the followers of Shankar, call themselves Bishuddha Adwaitins, i.e. pure non-dualists. The Ballabhacharya Sect also follows this doctrine. (3) The Nimbarka Sect (निवार्क सम्प्रदाय) founded by Niyamananda or Nimbaditya. This sect believes that Iivas and the material creation are essentially Brahman, but Brahman exists even Therefore Iivas and the creation are the beyond them. parts of Brahman the whole. A Jiva, when liberated and not before, finds the world as nothing but consciousness and bliss. The doctrine of this sect is called (हैत-पहेत dualism-nondualism.). (4) The Madhwa Sect (माध्व सम्प्रदाय) otherwise called the Brahma Sect believes in Bishuddha Dwaita i.e. pure dualism, under which Brahman and Jiva are eternally separate from each other. The Jiva, when liberated, can constantly live near God. (निस सामीप्य).

The Goudiya i.e. the Bengal Sect (गौड़िय सम्पदाय) founded by Sri Gouranga is taken to be a branch of the Madhwa sect and even goes by the name of 'Madhwa-Goudiya Sect.' Sri Gouranga's dictum that "a Jiva is an eternal servant of Krishna" (जीवेर सद्य इच निय क्षण दास) lends support to the view that the Goudiya sect is also a pure dualist sect. But his discussion during his southern tour with a professor of the Madhwacharya school shows that Sri Gouranga did not concur in all its tenets. The central doctrine of the Madhwa school is dualism. But Sri Gouranga's system is neither Madhwa's dualism nor

Shankar's non-dualism. It is called "unthinkable dualism-nondualism", and appears to be a compromise between the two. The *Goudiya* school should therefore be taken as an independent one which differs from all the four systems described above on one point or another. Our business here is, however, not to deal with the other Vaishnab sects but only with Sri Gouranga's system as compared to Shankar's.

The founder of each sect has left a commentary of his own on the Vedanta Darshana except Sri Gouranga. His views have therefore to be gathered from the only source of the rather meagre description of his shastric duels with Sarbabhaum Bhattacharya at Puri and Prakashananda Saraswati at Benares as given in Chaitanya Charitamrita. The brief discourses in the Charitamrita have been elaborated in long dissertations thereon by the Goswamis of the Goudiya school, which, taking them as correct interpretations, are no doubt a help to a right understanding of his doctrines. The following is an outline of these discourses.

Brahman is Sat-Chit-Ananda. The meaning of the word Brahman is 'The Great One'. But the meaning of the word is that He is not only great Himself, but makes others great (वस्तान व देशालाच). The latter meaning shows that he cannot be Nirvishesha i.e. without attributes or powers. There must be a play of His Guna and Shakti to make others great. Therefore Brahman is the great Bhagaban full of all powers whose equal or superior there is none. He has a body, a habitation, relatives etc. His body as well as His powers, abode, companions etc. are not material, but all made of Chit or Consciousness. It is a great mistake to say that Ishwar or Bhagaban is made of

material Satwa Guna. The meaning of those passages in the Vedas which describe Brahman as Nirvishesha is that he has no material attributes but possesses nonmaterial ones. The Vedas say,—"the world comes out of Brahman, is sustained by Brahman and goes back again and enters Brahman."1 Here there are three (grammatical) cases, viz., ablative, instrumental and loca-These cases cannot be used in respect of a tive. Nirvishesha Brahman, but point to Brahman being The Vedas say again that when the only Savishesha. existing Brahman, on the eve of creation, wished to be many He cast looks at His material energy (प्राकृत प्रकि:) At that time there were no material mind or eye; how could he see then? But He was actually seeing Prakriti. This shows that the mind and eyes of Brahman are nonmaterial. It is said in the Vedas that He has no hand and no feet, yet He takes hold of things and moves fast showing that only material hands etc. are denied and that Brahman is Savishesha.

The Sat, the Chit and the Ananda aspects of Brahman express themselves through His three energies (मिल्ल) viz., Sandhini (पिन्न), Sambit (पिन्त) and Hladini (ज्ञादिनी) These three Shaktis are essentially one and when considered as one go by the name of Chit Sakti and this Chit. Shakti is identical with Brahman (ज्ञाप मिल्ल) i.e., inseparable from and self-same with Him. This Chit Shakti is called Sandhini, when it expresses the Sat aspect, Sambit when it expresses the Chit aspect, and Hladini when it expresses the Ananda aspect of Brahman. The Shaktis are real and not illusion. Brahman the Great is infinite

¹ Taittiriya Upanishad, Vrigu Balli, Mantra 1.

Existence (Sat), infinite Intelligence (Chit), and infinite Bliss (Ananda). He is not a passive principal but an active God, and here comes the necessity for the play of His Shaktis. He though the very Existence itself not only exists, but does at the same time make others exist through His Sandhini Shakti. He though the very Intelligence itself not only knows, but does at the same time make others know through His Chit Shakti. He though the very Bliss itself not only enjoys but does at the same time make others enjoy through His Hladini Shakti. will appear that Brahman exists, knows and enjoys and makes others exist, know and enjoy through Sandhini, Sambit and Hladini: that is, without Shakti these functions would be impossible. These Shaktis being parts and parcels of Brahman are of His nature and not material. And with these Shaktis He is Savishesha and has a body, abode and companions-all non-material and made up of Shuddha-Satwa which comes out of His Sandhini Shakti and on which His existence rests.1 This Shuddha Satwa is not therefore the material Satwa, one of the three Gunas which are impure, as found in Jivas. Brahman in His own highest form as Krishna is pure Sat-Chit-Ananda and, as such, does not create, preserve or destroy. The functions of creation etc., are no doubt done by His Maya Shakti, but through His subordinate manifestations of Vishnu and others.

Besides Swarup Shakti, Brahman has other Shaktis, viz., Jiva Shakti and Maya Shakti. Jiva Shakti is otherwise called Tatastha Shakti, meaning the Shakti which

¹ सिंधनीर सार घंग गुडु सत्त नाम। भगवानेर सता इद्य बाहाते विश्वाम n—Ch—Ch.

is neither Swarup Shakti nor Maya Shakti and is intermediate between the two. Jiva Shakti comprises all animate creation. Jiva Shakti is subject to Brahman Shakti in every way. A Jiva is, like Brahman, Sat-Chit-Ananda, but is an infinitesimally small atom in extension, power etc. Brahman is like a great fire and a Jiva is a part of it. To say that a Jiva is the same as Brahman is to minimise the glory of the Great God, because Jiva is controlled by Maya, and Ishwar is Lord of Maya. The passage Tatwamasi (तस्त्रमिंस Thou art that) is not really a Mahavakya, but OM (श्रेम) is.

The material creation is the outcome of Brahman's Maya Shakti. The nature of Maya Shakti is opposed to that of Swarup Shakti. The former connotes ignorance, but the latter full consciousness. Yet the creation is not false or an illusion as the doctrine of Vivarta puts it. It is an expression of Brahman's Shakti and is to be explained by the doctrine of Parinam (aftuin). The all-powerful Bhagaban changes into the creation by His Will and yet through His all-powerfulness remains unaffected. As for example, a particular kind of jewel the touch of which

¹ Parinam is otherwise called Vikara and defined thus,— सतलतीऽन्यथा प्रथा विकार इत्य्दः इतः Or चवस्थान्तरतापित्तरं कस्य परिचानिता। स्थान चित्रं दिन, सन कसः, सवर्षे कुष्डलं यथा॥

As milk becomes curd, earth becomes a pitcher and gold becomes a bangle, so when a thing changes its condition, it is called 'Parinam'. In Parinam or Vikara therefore the effect is not essentially different from its cause are as a pitcher is essentially earth and a bangle essentially gold.

can convert other things into jewels, but which itself remains unchanged. If such power can exist in a material stone, what is the wonder that God should possess it? Brahman's Parinam is therefore not the change of the Self (खर्प), but the throwing of Its energy (श्रीक िचेष ख्या प्राथान). Further examples are those of the sound originating from Akash, and the cobweb thread spun by the spider. The creation, though perishable, is not false.

Tiva, in the grip of a beginningless Avidya, has been suffering physical and mental afflictions from an unknown past owing to ignorance of its true self. When by devotional practices, by the grace of Guru and God, he knows that he is the eternal servant of God then he knows his true self and gradually knows the true nature of Brahman (बच्च साचात कार). He is then entitled to liberation of any of the five kinds, viz., Sarsti, Salokya, Samipya, Sarupya and Sayujya (vide Introduction I). The last, Sayujya, or union with God is of two kinds, Brahman Sayujya i.e., union with Nirvishesha Brahman, and Bhagabat Sayujya i.e., union in Saveshesh Brahman or merging in the body of Bhagaban. Brahman being the light of the body of Sri Krishna, merging in Brahman is inferior to that in the body of Bhagaban. But merging in the body of Bhagaban, though superior, is all the more condemnable. The Bhakta or the servant of Bhagaban does not want any of the five kinds of Muktis, and least of fall, the last kind i.e., Sayujya, as it deprives him of serving Bhagaban.

The above are the Gaudiya-Vaishnab doctrines regarding Brahman, Ishwar, Jiva and Jagat as taught by Sri

Gouranga, vide Chaitanva Charitamrita. It will be seen that Shaktibad i.e., the doctrine of Shakti is the chief plank of this system. Brahman's Bhagabanhood is a myth without Shakti. Jiva and Jagat become simply the Maya or illusion of the Advaitins without Shakti. As mentioned above, Brahman's Swarup Shakti is identical with Himno separation of Shakti from Shaktiman, the possessor of Shakti (भित्त मितवारभदः). While admitting this, the Goudiva-Vaishnabas contend at the same time that Krishna and His Shakti are in the relation of the container and the contained (आधार आध्य) and that Krishna is the controller of his Shaktis, which suggests separation and not union. If this is inexplicable and if it is asked how these opposite theories are reconcilable, they say that this is "unthinkable", and content themselves by calling their doctrine as "unthinkable separation-union (चिचल्यभेदाभेद बाद)." Their system is therefore known by the name of "Achintya Ved-Aved Bad."

To refute the views of the Adwaita Vedantins, various arguments have been advanced in this philosophy, some of which are enumerated below,—

(I) As admitted by both schools, Brahman is Sat-Chit-Ananda. The fact of His being something which is full of Intelligence and Bliss and not a meaningless void indicates His Shakti. Brahman's Shakti is His propensity towards action. In the case of internal action, it is Swarup Shakti; in the case of external action, it is Maya Shakti; in the case of mixed action, it is Jiva Shakti. Brahman is the subject and the Shaktis are His qualifying predicates.

¹ Vide Pandit Sham Lal Goswami's "Sri Sri Goura Sunder."

- (2) While every thing else but Brahman is denied, then who is the knower of the fact that there is nothing but Brahman? None except Brahman Himself. Then how do the Adwaitins say that Brahman is Intelligence itself and cannot be the knower. If He is the knower, then the knowing power (বাৰ মান) of knower Brahman has to be admitted.
- (3) "The creation animate and inanimate emanates from Brahman,"—this (the ablative case) shows that Brahman is the material cause (उपादान कारण) of the creation through His Maya Shakti which is subject to changes. "The creation is sustained by Brahman", this (the instrumental case) shows that Brahman is the instrumental cause (निनित्त कारण) of the creation through His Swarup Shakti which is not subject to changes. "The creation goes back to Brahman again",—this (the locative case) shows the all-extensiveness of Brahman (व्यापकल). Brahman is changeless, and yet becomes the material cause which means change. This is possible in all-powerful Brahman. Being one with His Maya Shakti (which changes) Brahman is said to be the material cause. In every thing which is a cause (कारण) there must be a fixed and prescribed power to produce a particular effect (कार्ध). In other words, the Karya (even before its manifestation) is already in Karana in a very subtle form. This is called "Sat Karya Bad", of which Shankar himself is an exponent. Says he,—"The nature (धर्म) of Karana is its Shakti. This Shakti is supposed to be in Karana to control Karva. It is not anything separate from Karva and Karana, nor is it unreal. If it were separate and unreal, then it could not control the course of Karva (i.e. there would not have been the unalterable rule in nature that

a particular cause will produce a particular effect)".¹
The Advatins say that Brahman and nothing but Brahman can be the basis (अधिषान) of the Jagat, and also that the superimposition of the Jagat can be possible only on Brahman. If this is so, then the admission of Shakti being inherent in Brahman as the cause is unavoidable.

- (4) According to the Adwaitins, Brahman is Jnan but the creation is the work of Ajnan; and this Ajnan or mistake is being committed on Brahman, who is thus the generator of the Ajnan in the form of the creation. Even Shankar says,—"No action or inclination is possible of absolute consciousness. But as a magnet moves unmoving things, so has the Shakti of evolving the creation to be supposed in Brahman who is thus the passive actor (अवर्भन कर्ता)". If it is still argued that this Shakti is not real but fancied, because really there is no Jagat and no Ajnan, then it can be replied that the existence of Brahman himself who is indicated by a false creation is also false.
- (5) The subject matter of Vedanta is Brahman. "He who is sung by all the Vedas", "He whom all Vedas determine,"—these and similar other passages speak of Brahman. Passages like "He whom word with mind fails to find" are intended to show the great glory of God and not that He is beyond expression by word. But the Nirvishesha Brahman of the Shankarite Adwaitins who is without any qualifications and therefore inexpressible by word cannot be the subject of the Vedanta Shastras.
- (6) It is difficult to determine what is meant by liberation (Mukti) of the Shankarite Adwaitins. They say that Self is one without second. If so, then the liberation of

¹ Shankar's Vedanta Sutra Vashya, 2-1-18.

one Jiva means the liberation of all. If not, the doctrine of Adwaita cannot stand. Then they say that with conditions (*Upadhi*) Atman appears to be many. But the conditions being false, their removal appears to be ridiculous and liberation means nothing.

- (7) Ishwar according to the Shankarite Vedantins is the sum total of the Jivas, is ever wakeful and not led by ignorance. If so, then His component parts, i.e., the Jivas, should also be ever wakeful and free from ignorance, and then too their *Mukti* means nothing. On the other hand, if Jivas are in the bondage of ignorance, then Ishwar their sum total is in no better condition. And the worship of such an Ishwar is worse than useless. Besides, it is impossible to conceive how Brahman is simultaneously in bondage as Jiva, and free from bondage as Ishwar.
- (8) Buddhists say that the world is non-existent. Shankar says that the world is neither existent nor non-existent (Maya). But the Maya of such description has really no existence. So Maya-conditioned Ishwar and the Avidya-conditioned jiva have also really no existence; and what remains is a void (n=) and that is the Brahman of the Shankarites. So on a closer examination it will appear that there is no difference between the Budhists' Shunya Bad (the doctrine of vacuity) and Shankar's Maya Bad.
- (9) According to Maya Bad, Brahman is the basis (परिशान) on which the creation is superimposed. Existence of anything but Brahman being denied, it comes to this that Brahman Himself is deluded by His own Maya. In

मायावाटं असक्कास्तं प्रकतं वौडम्चते । सरैव विद्वितं देवि कलौ ब्राह्मण मृर्तिना॥

the example, given by the Maya Badis, of a mother-of-pearl (याका) being mistaken for a piece of silver, there is the notion (यद्धार) of silver already existing in the mind of the man who is mistaking. If there were no such thing as silver, the notion would have been impossible. How can therefore a creation, which has never been in existence and whose notion is therefore impossible, be superimposed on Brahman? Maya Bad is therefore not true.

- (10) Maya Badis say that Jiva is Brahman. In fact Brahman is Jiva in the sense that Jiva is His Shakti,—a part of His own self, Sat-Chit-Ananda. Shakti and the possessor of Shakti are not separate. In this sense Brahman and Jiva are not separate. But Jiva is a small fractional part of Brahman. In this sense Jiva and Brahman are separate. And this doctrine of 'Achintyaved' Avhed' is the real import of the Shastras which sometimes speak of Jiva and Brahman being the same¹ and at other times speak of them as separate.²
- Upadhis i.e. conditions (परिकार बाद) or that He is reflected on Upadhis (परिकार बाद) does not stand to reason. Circumscription or reflection is possible of a thing which is itself limited, or has a form or colour. But Nirvishesha Brahman is infinite and without form or colour. An infinite thing cannot be circumscribed by any thing else. A formless colourless thing cannot be reflected on another. An attributeless thing is incapable of being touched by the attributes of any other thing. Jiva, though Sat-Chit-Ananda,

^{1 &#}x27;तत्त्वमित,' 'बयमात्मा ब्रह्म'

^{2 &#}x27;हासूपणी सयजा सखाया'

can be limited by *Upadhis*, as Jiva is finite and a fractional part of Brahman. Besides, the *Upadhis* according to the *Maya Badis* being themselves non-existent, circumscription by or reflection on them is wrong on the face of it. And the examples of the sun's reflection in water and of the limitation of the *Akash* by a pot cannot apply, because the sun and the *Akash* possess attributes, and water and pot are real things,—while Nirvishesha Brahman is attributeless and the *Upadhis* do not at all exist. In order to express the idea of the greatness of Brahman and the smallness of Jiva by examples, the Shastras have in some places used such words as reflection (yfafae or ying) and circumscription (yfae).

The reader may like to hear the other side. So we shall try to put (mostly in the words of Shankar himself) the Adwaitin's reply to these objections seriatim as follows,—

Reply to (1), (2), (3) and (4) which may be considered together,—

Brahman's being Sat-Chit-Ananda does not lead to the inference of Shakti whether separate from Him, or contained by Him or possessed by Him. To say that His Sat-ness etc. are His Shaktis is simply an assumption uncontemplated by the Upanishads which declare Brahman as a homogeneous whole (अवन्द्रेक रह) and therefore not the container, or possessor of Sat-ness etc. He is Himself Sat-Chit-Ananda Swarup. To call His Swarup as Shakti is to say that He is Shakti—in other words, it is only giving Him another name. There is no objection to this, for the difference is only in name. Therefore to attempt to prove Brahman's Karma-propensity, either inner or outward, on the assumed ground of His being the possessor

of Shaktis is like watering a rootless tree. Besides, the result of admitting Karma-propensity in Suddha Brahman is to ignore entirely such clear passages in the Vedas speaking of Him as "Nishkriyang Nishkalang Shantang" (i.e., actionless, partless, quiet) etc.; and moreover, to set at naught His very eternality (कियान), because there is nothing which one can show to be in action and yet not changing its condition. Even the dualist will not admit that his God is subject to changes. Therefore the conception of Swarup-Shakti, Maya-Shakti etc. in Nirvishesha Brahman is groundless. Of course, Shakti, Karma etc. are quite possible and admissible in Savishesha Brahman as in Jiya.

Suddha or Nirvishesha Brahman has nothing separate from His Existence. Then, what will He know? Knowing connotes the knower, knowledge and the object of knowledge. When there is no object of knowledge where do the knower and his knowledge come "Where all becomes Atman who will see whom?" (Isha Upanishad). It is argued that the very fact that there is nothing but Brahman is His object of knowledge, because there is no other knower. The reply is that there is nothing like abhaba (अभाव=nothing or absence of anything) in the all-Brahman state, for there everything merges into Bhaba (= an entity), i.e., even what you fancy to be abhaba becomes Brahman (प्रपञ्चाभावस्य अञ्चलपतान). Verily, the one and the same thing can not be both the knower and the object of knowledge. Every action involves a doer other than the object of his deed (परसमवेत क्रियाफल भानोहि कर्य). In Suddha Brahman there is none other than Brahman and therefore no knower-hood (जादन). It may be asked "how do you then explain the Vedic dictum, viz - there can be no effacement of the knowledge of the

knower, because it is indestructible' (*Vrihadaranyaka Upanishad*). The solution is that as Brahman can not be the container or possessor of Jnan for reasons given above. He is absolute Jnan itself which is indestructible; otherwise He will be self-destructive,—which is an absurdity.

In the example of a magnet and an iron it is wrong to attribute action to the former. Action is in iron due to its proximity to the magnet, which is neither the mover nor the moved. The action of the iron is wrongly attributed to the magnet. Take the example of a man who feels himself pure and happy, while sitting near a Mahatma in blissful Samadhi. The Mahatma is not even aware of the presence of the man, far from being a mover in the matter of the latter's change. If matter is vitalized and acts due to its proximity to Chetana Brahman, the latter is not the originator, mover or actor (प्रयोजन वा कती) in the affair.

All these objections have been raised from the stand point of an empirical reality. When Shankar speaks of Karya, Karan, Shakti, action etc., it must be clearly understood that he refers to an empirical order of things, and not to that thing which is beyond the shades of time, space, cause or effect. Shankar never denies Shakti in the province of cause and effect, and no doubt Shakti means action. How can you then think of Shakti where there is no action? How can you think of predicates where there is no subject? There can be no knower even of one's own self in the Nirvishesha state, because there remains nothing not even one's own Self to be known. That state is pure Sat-Chit-Ananda,pure homogeneity, a perfect Unity. The fact that it is pure Sat-Chit-Ananda certainly means not a meaningless void, but something which is the only Real thing according to Shankar, for it is Existence itself. There is no action, no creator, no creation, no diversities here. This is one aspect,—the Nirvishesha Brahman aspect. But there is the Savishesha Brahman, the Ishwar aspect, too. Upanishad says,—देवाय ब्रह्मणी द्वि मूर्ते चामूर्ते च ख्रितस्य यत् च सत्चलत्व (Vrihadaranyaka).

That is,—"Brahman has two aspects, sensible-insensible, mortal-immortal, static-dynamic, phenomenal-transcendental." Shankar says—

हिरूपं हि ब्रह्म ग्रवगस्यते नाम रूप मेदोपाधि विविध्य तद विपरितञ्च सर्वोपाधि विविर्जितम्

That is,—"Two aspects of Brahman are noticed. One is conditioned, the other is unconditioned." In the Savishesha state there come the creator, the creation, the diversity. Here you have action or Lila in full swing, and the infinite action certainly indicates infinite Shakti. Here therefore there is effect and cause, time, space, etc. Of course this is the Mayic state, for nothing is stable here. If the creation is false there can be no creator in reality. In fact both are mere appearances due to the working of Avidya. A creator is no doubt indicated by the creation, but this is the Tatasthu Lakshan (तटस्थ जन्म) i.e. the accidental, unstable, indirect indicator of Brahman. The real indicator of Brahman is not the creation, not His creatorhood, but His Swarup Lakshan (खडप खडप) i.e. His own Self,-the Sat-Chit-Ananda. This is admitted by both sides. The perception of diversity is through Avidya i.e. ignorance. So long as Avidya lasts there is birth and death, again birth and death and so on. That is why the Vedas say, -- 'From death to death goes he who sees as if (the diversity is not real) there are diverse things in Brahman (सत्यों सं: सत्यं गच्छति य देई नानेव पर्यात).'' The birth,

death, diversity and all their concomittants—in one word the creation—though false illusion, are as real as anything within Avidya, just as the objects of dream consciousness appear to be real in that state (खप्नादिवत च इदं द्रष्टव्यम्). While you are in this state and if you want liberation out of it. you have to realize through prayerful worship, meditation etc. (उपासना) the Savishesha Brahman i.e. the Brahman in the great Shakti.—the Shakti that really reigns over the creation. For, Nirvishesha Brahman (without Shakti in action) is incomprehensible. It is the unconditioned existence where there can be no meditation, meditator or object of meditation either. It is, however, the only existence where you can get your final Mukti, for Muktis like Salokya, Ishwar-Sayujya etc., possible within the domain of Savishesha Brahman, are not final, though they are progressive (क्रम मुक्ति), being so many steps to final merging in Nirvishesha Brahman (परामुक्ति). Even Jay-Vijay. Vishnu's personal attendants, who were enjoying Salokva and Samipya Muktis in Vaikuntha, had a fall. Shankar says, -- निह परसात ब्रह्मणोऽत्यव कचित निखता सम्भवति (Vedanta Sutra Vashya-4-3-9). That is,-"Absolute stability (beyond the possibility of change) is impossible anywhere but in Para-Brahman i.e. the Nirvishesha Stae." Shankar here takes his stand on grounds which remain unrefuted.

Reply to (5).—The subject matter of Vedanta is certainly Brahman, but the Vedanta itself proclaims two aspects of Brahman, as already pointed out, vide reply to (1)—(4) above, which partly covers the question raised in (5). So it cannot be contended that passages, such as "not large, not small, not short, not tall" (पश्चम पन्म पहलम् परिवास), "not visible, not touchable, without beginning,

without colour, without eyes, without ears, without hands. without feet (अडध्य नगाच्य नगीच नवर्णं नचचुत्रीवं तदपाणि पादन्)", are for glorification of Savishesha Brahman, as they indicate altogether a different aspect, the Nirvishesha aspect, of Brahman. It is aparant no doubt that Nirvishesha Brahman is indescribable except in a negative way by expressions like "not this, not that (नेति नेति)". But Shankar says this is the only permanent, unchangeable existence which is the real aim of the Vedanta, for it is only here that permanent Mukti is assured and therefore this state has to be attained by a Jiva as his final goal. The descriptions of the Savishesha Brahman are a help to this end. To explain this Shankar mentions, by way of example, the manner of showing a certain faint star (भवन्यति) in the sky to a new observer, i.e. by first showing the bright stars near about, then the less bright ones closer by, ultimately pointing to the faintest one,—the object of the search.

Vedanta is not for the glorification of Brahman merely for the sake of glorification, nor for any benefit of Brahman, but for the benefit of Jivas in Avidya. It is no longer of any use to him who is free from Avidya. Says Shankar,—प्रवासभावे युतेरि प्रभाव प्रवास दित चेत, न, दृष्ट लात् प्रवासाधिः युतेरि प्रभावः प्रवेदाः प्रवेदाः' इति वचनात् दृष्यत प्रवासाधिः युतेरि प्रभावः प्रवोधे (Vedanta Sutra Vashya—4-1-3) i.e.,—'If you say, when the objective world is gone (on the attainment of Nirvishesha state), even the Vedas are gone, then our reply is that at that time even the non-existence of the vedas is desired for. Upanishad itself says—'At that time father becomes no father vedas become no vedas!' On the strength of this proof we

desire, at that time of self-realization, that the Vedas cease to exist."

Reply to (6.)—Shankar says. "The individualized self which fancies it is the doer, the enjoyer or the sufferer (i.e. the Jivatama) has no relation to the mental or physical bodies other than its own. The existence of the Jiva is subject to Upadhis (i.e. different Upadhis or conditions constitute differences in Iivas). Because the Upadhis. (the body, mind etc.) of the Jivas do not get mixed with one another (which is quite evident), therefore the Jivas cannot get intermixed with one another. For this reason. there can be no mixing up of one's Karma with another's, and the results of one's Karma cannot affect another. . . . As the water-sun is the reflection of the real sun, so is a Jiva the reflection of the Paramatman. This shows that a Jiva is neither Paramatman, nor altogether a separate: entity. When one reflection becomes unsteady (through some cause), there is no reason that another will be so (in: the absence of that cause). In the same way the results of one's Karma cannot affect another. Of course reflection (TIME) is only the work of Avidya. Therefore it stands to reason that when Avidva is removed the reflection is gone and the Jiva becomes one with Brahman."1

The Upadhis are in fact false, but their perception is not false. The experiences in a dream are false, yet who can deny that they are perceived all the same by the man dreaming, and that he enjoys and suffers in consequence—which is a positive fact. The perception, if strong, lingers for sometime even after he awakes and is not removed until he comes back fully to his waking

¹ Vide Vedanta Sutra Bhashya, 2-3-49.

consciousness. As here, so in all cases of mistaking the real for the false, ignorance plays its part. So long as you labour under ignorance or Avidya, the *Upadhis* are real. The removal of the *Upadhis* means the removal of the *Avidya* and this is Mukti.

Reply to (7).—The totality of Jivas is only the Upadhi of Ishwar and not His swarup. Therefore His Godhead cannot be affected by it. That Ishwar is something more than the sum-total of the Jivas will be obvious from the descriptions and definitions of both given before. Shankar's own words quoted later on in this discourse will also prove this beyond the shadow of a doubt. fact, Ishwar-consciousness, according to him, is far too great to be compared to Jiva-consciousness, individually or collectively, and this has been emphasised by him times without number. Does not the physical body of a human being, though composed of innumerable living cells, far exceed the power and functional properties of the cells individually or collectively? But Ishwar-consciousness goes even further than this. Because it does not connote identity with total Jiva-consciousness,-it does not represent merely the totality of the Jivas. Ishwar is not of the Jivas, but Jivas are of Ishwar,—so says Shankar, just as the froth, foam, surfs and waves of the sea are even in their totality a part of the sea, and therefore do not mean all the sea. Ishwar, being untouched by Maya and Avidya, though they are in Him, the arguments viz., Ishwar is in bondage etc. are pointless.

Maya in Ishwar has no Avaran-shakti (vide supra), that is, that power which as if like a pall of darkness covers Jnan. Its Bikshep-shakti, that is, that power which creates diversities and therefore is the cause of the creation is also

under His control. Jivas being included in Ishwar, avidya is no doubt there. But He is the knower (जाता) of both Avidya and Maya. The juggler by his conjuring tricks creates many things. But he is not deluded as to their reality, because he knows they are false. Just so Ishwar being the knower of Maya and Avidya can never come under their delusion. He is therefore eternally free.

Reply to (8).—The Buddhist view,¹ is absolute vacuity (श्वाद), whereas Shankar's view is that all is Brahman, Sat-Chit-Ananda. Shankar's negation of the world, because of its empirical qualities, does not

¹ Earlier Buddhistic literature so far brought to light shows that Shunyabad, as understood by dualists and Shankarites alike, has been wrongly attributed to Buddhism. Most probably, in the absence of those works, Shankar was led to take Buddhism, as he did, in the light of latter-day Buddhistic productions prevailing at the time he was advancing the cause of his great reformation to free the country from the abuses of corrupted Buddhism against the tenets of which, like the one under review here, hedirected his attack. This is why one will find in his arguments: many assumptions and imputations to Buddhism which are not: supported by original Buddhist texts. The Lankavatar Sutra, a work on estoretic Buddhism, and the valuable Vedantic work. the Mandukya Karika by Goudapada (Shankar's Gooroo's Gooroo) bear close resemblance to each other. It will be a revelation to the student of comparative philosophy to find that even the wording and phraseology of both are in many places the same, and that the aim of both, far from being a void or Shunya, is Brahman, the Highest Bliss, of the Upanishads. It can be said with certainty that at least the view of Lord Buddha himself is not shunya and his nirvan is not annihilation. The present writer has clearly shown this elsewhere (vide his Bengali work "Upasika" Charita" which is a biography of Madame Blavatsky where the reader will find a brief comparative study of Buddhism and Vedic-Hinduism.)

mean emptyness or void, but the filling in of the emptiness by Brahman,—not merely a bare Existence but full Sat-Chit-Ananda. The doctrine of Asat Khyati of the Shunya-Badi Madhyamic Budhist has been totally rejected by Shankar, because nothing can be an absolute myth while it is perceived. Likewise he has rejected the Sat-Khyati, opposite to Asat, because when Brahma-vision comes, the existence of the world in any time past, present or future proves in fact to be fictitious. How can you therefore say that it is absolutely existent or absolutely non-existent? Shankar therefore is a believer in what he calls his Anirvachaniya Khyati which simply means that Avidya the cause of the creation, is indeterminable, rejecting also the three other Khyatis, viz., Akhyati of Sankhya-Yoga-Mimamsaks, Atma Khyati of the Vinan Badi Budhist, and Anyatha Khyati of the Naya-Vaisheshic.

If the inference, viz., that Maya has no existence is justified by Shankar's description of Maya, then the contrary inference too viz., that Mava has a real existence is equally justified by the same description because that description cuts both ways. His Maya is indeterminable and therefore to define it as Sat or Asat is founded on a misappreliension of his view. He always repudiates the idea that Maya is an absolute myth (like the son of a sterile woman or the horn of a human being), or the reverse of it, i.e. a reality. Says he about Maya and Ishwar,-"Name and form (i.e. the diversity of which the world consists) evolved out of Avidya and which cannot be defined either as real or unreal, either as existent or nonexistent—that twofold substance, name-form, is almost of Ishwar's own. That twofold substance, imaginary yet dependent on Ishwar for its existence—that indeterminable

thing has been termed in Veda, Gita etc. as Maya, Shakti or Prakriti. Ishwar is separate from that thing, as Veda savs.—'He who is separate from name-form, yet the dispenser of name-form.-He is Brahman.' (Shankar Vashya 2.1.14). Says he in the same connection about Jiva and Ishwar.—"Ishwar is thus defined by the twofold condition of name-form. That Ishwar guides according to His Law the Jivas in all their affairs,-Jivas who are of His own but limited by bodies and senses. All these things however.—Ishwar's controlling power, omniscience, omnipotence, and Tivas' subordination,—all these are possible within the province of Avidya, as their possibility does not stand to reason outside Avidya. Vedanta declares,-'Where one sees nothing, hears nothing, feels nothing,that is Bhuma. the Great Brahman realization.' Gita says the same thing,—'Prakriti, and not the Lord, is the cause of action and of the sense of being the actor in every being etc., etc.' " (Ibid.)

Elsewhere Shankar raises the question in its another aspect thus,—"If the creation is like the rope appearing as the snake, then does not every thing—the whole objective world—become Asat? No. We say that the Sat, the Ever Existent, the Brahman, is being perceived as diversified objects different from Him. Therefore not in any time is anything Asat. Unlike the philosophers of the Nyaya School, we do not believe in the existence of anything independent of the Sat. (This is quite different from saying that every thing is Asat). We say that the Sat is really appearing as so many objects of the senses in a wrong way, just as a rope appears as a snake, or a clod of earth or a pot appears as a separate existence independent

dent of earth etc., etc." (vide commentary on Chhandogya Upanishad 6-2-3).

Reply to (9).—Brahman is never deluded by Maya anymore than a crystal becomes red by the reflection of a red flower. The Jiva is deluded. But the Jiva and Brahman are not exactly the same thing so long the former is under Avidya. As regards notion (tient), it is possible even of a thing which does not exist and have never existed, i.e., a complete illusion, as the seemingly concave surface of the sky, while in reality there is nothing like a curvature there. Then again, as the creation, or for that reason, ignorance has no beginning (which is admitted by both sides), the question as to how the notion of this or that thing is possible does not arise.

In this connection it is also argued that the mistake of super-imposition is not possible between two dissimilar things. In other words adhisthan (basis) and adhyasta (the thing superimposed) must bear some similarity to each other as in the case of rope-snake. But there is no similarity between Inan and matter, i.e., between Brahman & Jagat (the material world). How can therefore the latter be superimposed on the former? On the other hand if similarity is indispensible, shakti at least to some extent, has to be admitted. There is no doubt some force in this argument. But as a matter of fact the rule of illusion is not absolute in all instances of illusion (भम). instance, there is no similarity between redness and crystal, yet due to reflection the crystal is mistaken for a red thing by an ignorant man. Again, to the jaundiced eye even the white snow will appear yellow. Again, in dim light pure water in a white silver tray appears bluish. There is no similarity between the adhisthan and the adhyasta in these cases. Therefore there need be no similarity between Brahman and the Jagat for the illusion of superimposition to take place. The illusion is simply due to *Avidya*, i.e., ignorance.

Reply to (10.)—According to Shankar the 'Part' theory is absurd, as already shown. No stretch of imagination can justify parts of an admittedly partless thing. If Tivas are parts of Brahman, then Brahman like Jivas becomes so many and of so many varieties. There can be no 'part' of 'His (Brahman's) own Self', for otherwise an unlimited, indivisible thing becomes limited and divided. To predicate limitation and divisibility of Brahman is absurd and against Vedic truth. If 'Shakti and the possessor of Shakti' are not only not separate but one, then Jiva or Brahman are one. But if the Vaishnaba's qualifying theory that the possessor is only the holder of Shaktis (is it like a glass containing water?) is true, then he kills his 'part' theory by his own weapon. The Gaudiya Vishnab wants to meet these objections by his doctrine of Vedaved which is again said to be achintva or un-But this is in a way veering round thinkable. to Shankar's view. When the adjective achintya is applied to veda-aveda, it practically amounts to Shankar's anirvachaniya! What is the difference between 'unthinkable' and 'undeterminable'? Shankar accepts supposed or assumed (कल्पित) veda and real aveda. If the other side accepts veda as assumed there is no difference between the two schools. Then again, if ved and aved are both real, how can you call them achintya or anirvachaniva at the same time? If both are anirvachaniya the result is the shunyabad (the doctrine of nothingness or void) of the Budhists. The Vaishnab theorist will thus for fear of the scorpion run into the mouth of the cobra!

Further, refusal to accept the Vedic truth that 'Brahman is all' would falsify the Vedic dictum, viz., 'the knowledge of the One is knowledge of all." "Therefore". says Shankar, "as the pot-limited Akash (घटाकाम) is not separate from the universal Akash (महाकाम), as the mirage is not separate from the bare desert land, so are the subjective and the objective worlds (भीक भीख प्रपञ्च) not separate from Brahman (i.e. one Brahman exists)." He proceeds,-"You may say Brahman is divided into many parts; that is, like a tree divided into many branches. He has many shaktis as so many parts and therefore He is simultaneously one and many,—just as the tree is one as a whole and many in parts. Our reply is that this is not correct. . . . Unity of Brahman is real, diversity is false. If both were true why should Veda condemn the diversity theory as false? Veda says,-'He who sees diversity in Atman goes to death', which proves the truth of Oneness. This being so, the exponent of ved-avedh (i.e. simultaneous unity-diversity) theory has (against the Vedic teachings) to deny the power of Inan to destroy ignorance, -- in other words, he cannot say that the perception of unity can end the perception of diversity, because in his view diversity is as true as unity (that is, he has to deny the Vedic truth that perception of diversity is the cause of bondage. Therefore Mukti which is only attainable through the perception of unity becomes an impossibility under the Ved-Aved theory, because his sensation of diversity will persist for ever, diversity being

¹ Commentary on 2-1-14 Vedanta Sutra.

as true as unity). Another reason is that the great text, 'Thou art That,' proves the final goal i.e. Oneness with Brahman. Because, this leaves nothing to be desired for and therefore nothing to be afraid of How are all desires ended here? Because here there is All-Selfness (सर्वोत्सभाव). While there is anything beyond one's own self, there may be a desire for that thing (if Brahman be of many parts and Jiva one of them, there will be no end of even the very desire for reaching or being one with him, because Brahman will remain ever too many for realization as a whole). The knowledge that 'all is Self' is therefore independent, self-fulfilled and one without a second. You cannot say that this knowledge is useless and mistaken. Because, the direct result of it is the immediate destruction of ignorance i.e. Avidya, and there is no second perception which can destroy this knowledge."1

Like the 'Part' theory the 'Change' theory, i.e., the doctrine of mutability (परिपास बाद) too has no legs to stand upon. According to the latter Brahman is changed into Jagat as a lump of clay is changed into a pot. Shankar says—"We say this is not tenable. Because Veda declares,—"This Atman is great, birthless, ageless, deathless, free, fearless and Brahman'. 'He is not this, He is not that,—that is this Atman, neither large nor small,' etc., which means that Brahman is the ultimate end of all negation. All this proves that Brahman is Kutastha-Nitya i.e. eternally changeless. That Brahman is simultaneausly changeless and changeful is self-contradictory. You cannot also say that He is sometimes changeless and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and sometimes changeful like a man who sometimes walks and somet

¹ Commentary on 2-1-14 Vedentra Sutra.

times stands still. Because, He is Kutastha, absolutely changeless and not therefore susceptible of any modification at all. The knowledge of Kutastha-All-Selfness alone can give Mukti. The 'Change' theory can never give Mukti (because herein Brahman is ever in a changing condition which is opposed to stable Mukti). Therefore it is fruitless. The casual mention of Brahman being changed into Tagat or Tiva in a discourse otherwise on Nirvishesha Brahman (in the Upanishads) is not independently productive of any good, but is intended only as an aid to the understanding of the Real Brahman. The Parinama Bad has, however, its utility in explaining the great scheme of the creation (as the diverse modifications of Maya or Prakriti), though it is false; and also it is helpful in the field of Saguna Upasana. This is Vvasa's (the author of Vedanta Darshana) intention too, not that Parinam Bad can by itself give ultimate Mukti." (Vide Shankar's commentary on 2. I-I4—Brahma Sutra).

It is argued that Brahman without changing his swarup causes the creation to appear. If so, it is practically an admission of Vivarta. The example of a particular jewel producing other jewels without changing itself does not hold good, because it is not supported by the definition (already given) of Parinam (परिपाम) or vikar (विकार) according to which Parinam means 'changing' (as of milk into curd etc.) and not producing without changing. Besides, within human experience there is nothing which does not undergo changes and yet produces other things out of it. Therefore saying that Brahman becomes the creation without Himself undergoing any change is little short of admitting Shankar's vivarta only under which this is possible.

In this connection another question has been raised in the Vedanta philosophy. It is this that if Brahman is changed into Jagat, the whole of Him should be so changed, because He is not a component thing made up of parts (निरवयन). Partial change is possible of a composite material thing, but is not possible of a partless thing. If then Brahman is changed in whole into Jagat, He is lost and His Upasana becomes non-sense, because who cares to worship the material world and with what hope of good? If to avoid this difficulty you say, as some say, that Brahman has a form and parts, then it goes direct against the Vedic teaching which says 'He is formless, actionless, calm, without blame, without attachment etc., etc.' Yet again, the Veda says that 'Brahman is Jagat and also beyond it'. What is the solution? Shankar says,-"There is no difficulty on our side. Because we only admit imaginary diversity (कल्पित भेद). We do not admit real diversity. There are men who, due to defective evesight, see two or three moons in the sky. Is that a proof. that there is a second or a third moon? It is true that due to unreal, indeterminable and therefore only assumptive diversity (of the creation), Brahman appears to be subject to changes which serve purposes of the phenomenal world, but really (परमार्थतः) He is changeless and beyond the range of material activities. Then how can His unchangeable, formless homogeneity be affected by a false 'change' theory, which by itself is quite fruitless. The hypothetical Parinam Bad is not an end in itself and is only an aid (as a supposed explanation of the supposed process of creation) to the attainment of Real All-Brahman-Inan (सञ्ज्ञासमान).' (Vide Commentary on 2. 1. 26/27 Sutras).

Reply to (11).—Examples so far as they go are only a help to the better understanding of matters they seek to illustrate. This is admitted. Therefore it cannot be expected that an example and the thing exemplified should be on all fours. If both were identical in every respect, then there will be practically no difference between the two, and the necessity for citing the example would be nil. It is quite true that an attributeless thing cannot be touched by the attributes of any other thing. So really there is no circumscription or reflection. Yet, during Avidya there is form, colour, limitation, everything. So Jivas, while they are Jivas, are the reflections of Brahman "like the many reflections of the one and the same moon in many water vessels (एक्षा वहुण चैव दृग्रते जल चन्द्र वत्)". What appears to be so is due to Avidya, and Upadhis are not nonexistent so long as Avidya lasts. It is no argument to say that, because instances of certain material things—such as water or mirror-have been cited to illustrate mistaken circumscription or reflection, attributeless Brahman must be material, finite or qualified. Says Vishnu Bhagabat (Sri Krishna teaching Uddhaba),-

"As the one sun by its reflection in many water vessels, its *Upadhis*, appears to be many, just so is the *Atman*, though in its own self it is indivisible, observed like so many separate things by the dull-headed." (Canto XI, Chap. 7).

There is no ambiguity about it in the above passage taken from the Vaishnabas' highest authority. There is no question of Jiva's 'smallness' or Brahman's 'greatness' here. It shows the absolute non-duality of Jiva and

Brahman. The non-dualistic school has four theories to explain the absolute unity of Jiva and Brahman. above is one of them and is just the same as 'Avasa Bad (आभास बाद Reflection, or better, Simulacrum theory)' which says that the reflection, i.e. the Iiva, is a mere semblance, a shadowy nothing, the original i.e. the Brahman being real. The other three are, (1) the Pratibimba Bad (प्रतिविद्य वाद Image theory) which says that the Bimba, the original i.e., Brahman and the Pratibimba the image (as in a mirror), i.e., the Jiva, are one,—the two-ness is an optical illusion; (2) Parickheda Bad (परिच्छेद बाद. Circumscription theory) which says that the limited Akash (Jiva) as in a pot (Budhi) is really the universal Akash (Brahman); and (3) the Anirvachniya Bad (अनिवैचनीय बाद Indeterminableness theory) which says that ignorance, Ainan, whose root cannot be determined, is itself the root of false diversities, there being no other thing but Brahman, the secondless One. The last-named theory is the one generally accepted by Adwaitins as comprehensive, the others, though one-sided, being also allowed their proper places in the system. Anirvachniva Bad refutes Pratibimba Bad and Parichheda Bad on the very grounds of the objection raised in the item under reply. It will be at once seen that all these Badas are theories in name, but are really so many figurative illustrations to demonstrate the one central truth which is the common aim of all, i.e., the unity of Jiva-Brahman. Even if they are defective illustrations-no material thing can fully illustrate the spiritual -why, even if they are false, there utility is still there. The Vedantist says, - उपाया: सर्व एवेते वालानां उपलालनाः, असस्ये वर्तान स्थिला तत: सर्व समीहते. That is,—"All Shastras are like children's play things. Yet they serve as means to an

end, and though unreal, can lead to the Real." The great Vrittikar says,—यया यया भवेत् पंसी व्युत्पत्तिः प्रव्यात्मानि, सासैक प्रक्रियेह स्थात् सास्त्री सा च व्यवस्थितिः। That is,—"By whatever (process of reasoning) the seeker can realize his self, that is good for him and is to be followed by him." The above Badas all seek the removal (अपवाद) of the false super-imposition of duality on Brahman (अध्यारोप). And as a means the student is allowed perfect freedom of choice to adopt any one of them according to his disposition.

The controversy can be carried on to the end of time. Yet the problem will perhaps remain where it is. It can not be solved by mere arguments. In a controversy regarding speculative philosophy of this nature, the votary of any sect has room enough to overstate his case,—as has sometimes actually happened—, and this inevitably creates intellectual confusion. So we desist from continuing it further. Otherwise, the reader is likely to get into inextricable meshes of theories which by themselves are of little practical use for the purpose of the present treatise. It is enough if the reader has got some idea of the two schools of thought and the points from which Gouranga directed his attack on Shankar's Maya Bad and Adwaita Bad. As a believer in synthesis, I now take up the more congenial task of finding harmony in place of discord, if possible.

The outstanding truths that ought to come to the notice of a careful student of both the systems are,—

- (i) Both Shankar and Gouranga accept Savishesha Brahman or Ishwar as the Creator, Preserver, Destroyer of the world, and distinguish Ishwar from Nirvishesha Brahman, the passive principle.
 - (2) Shankar recognizes Nirvishesha Brahman, the

formless Sachchidananda, as the highest principle and Ishwar as the second principle whose existence, depending on upadhis or conditions, is of limited duration. Gouranga recognizes 'Bhagaban Krishna' (who is not exactly what is understood by the term Ishwar) as the highest principle and ever-existent, and Nirvishesha Brahman as a second principle and a part of the former. So viewing from Shankar's standpoint which does not admit any Bhagaban or Krishna other than the Ishwar, i.e., the Savishesh Brahman, Gouranga entirely reverses the position of Shankar's conception of the highest Brahman. He says Krishna the highest has a body, a permament body, which is not of material Upadhis but of non-material Shuddha-Satwa or Sat-Chit-Ananda. His body, His abode, His companions are all non-material, Chinmov. Nirvishesha formless Brahman is the radiance of Krishna's body like the light of the sun which has a body or form, though the light has none.

(3) Shankar says that anything which has a body must be limited, and it being a composition is subject to destruction (संयोगाय वियोगाचा:). He does not recognize the kind of Suddha Satwa, as described by Gouranga, which is Chinmoy and still can go to make up a body of the Supreme Brahman. Compare Shankar's view with what Vishnu Bhagabat says,—

Brahma's hymn to Sri Krishna,—"This (the Sri Krishna form), though manifested in order to be of easy access, is made of pure Satwa Guna, not of gross matter. Therefore its greatness can not be gauged even with the help of a controlled mind. O Lord, if the glory of this Guna-made form cannot be known, who can then know

the glory of your own Real Self which is Bliss itself (which transcends all Gunas)".—Canto X, Chap. 14.

What is this 'Real Self' which is above even Sri Krishna? Shankar can well say here that this is the Nirvishesha aspect or Para Brahman, and that he is quite prepared to accept the 'pure Satwa Guna', referred to here, as the purest Maya which makes the Nirvishesha appears as Sabishesha and can give the latter any kind of body required.

Gouranga says Krishna even in his body is not limited. And if it appears as unreasonable, his reply is that every thing is possible in Krishna and that reconciliation of contrarieties is possible in God, nav it is a sign of Godhood. The examples given are those of Jashoda seeing the universe in the mouth of, and Arjuna in the body of Sri Krishna. To this Shankar will say that Maya can make even the impossible possible (ग्रघटन घटन पटीयसी). If the universe itself is the work of Mava, where is the difficulty for Sri Krishna with Maya under His control to make the universe appear in His body, which is itself Maya-Sharira? This does not prove that a body is not a limited thing. This is not to say, however, that according to Shankar, realization of the Infinity is impossible in any of the Brahman's manifestations, just as realization of the Infinite Space is not impossible even by looking at a portion of the sky: because, where there is true realization, there must be Sat-Chit-Ananda and Infinity too. (See Introduction I).

(4) Shankar recognizes no *Upadhi* or *Guna* (even *Suddha Satwa*) or *Shakti* which is not material, and therefore says that a non-material thing must have none of those appendages. *Nirvishesha* Brahman has nothing of these things, but *Savishesha* Brahman or Ishwar has, and

creates, preserves and destroys through Maya Shakti which is pure Satwa (विश्व सच). Sri Gouranga says his Krishnahas no material Upadhis and is beyond Maya, and therefore does not create etc. The creation etc. are done by Vishnu or Brahmâ-Vishnu-Shiva with the help of Maya.

(5) Shankar's Nirvishesha Brahman is Sat-Chit-Ananda and is also Rasa Swarupa (रस खर्प), but He is not an active principle. No doubt according to Shankar Jiva exists because He is Sat, Jiva knows because He is Chit, Jiva feels happy because He is Ananda. But a Jiva does all these things in the same way as iron pieces move when near a magnet. Brahman is not the dispenser of these things, but his immanence causes these things automatically. But there is a controller or regulator of all these happenings. and He is Shankar's Savishesha Brahman or Ishwar. Sri Gouranga's Sri Krishna is not only Sat-Chit-Ananda or Rasa-Swarup, but is also the Conscious and Willing Relisher of Rasa. He is not only sweetness itself but. relishes sweetness. Whose sweetnes? Gouranga says, Krishna relishes His own sweetness and to make this. possible His Shakti, Radha, though inseparable from Him. becomes separate, the result being Lilas etc.

(6) Shankar says that the highest liberation (Mukti) is becoming one with the Highest Principle, the Nirvishesha Brahman which is the result of Self-realization i.e., the direct knowledge that self is Brahman. Sri Gouranga says it is possible for a Jiva to be merged in either Nirvishesha or Savishesha Brahman, but this is not the highest consummation. One in the former state of Mukti is not admitted to Vaikuntha and has to remain outside of it. And to be merged in the body of Sri Krishna the Supreme, is all the more reprehensible. Liberation for the

sake of liberation is condemnable. *Prema* is the highest thing desirable and in the course of attainment of *Prema*, liberation from *Upadhis* comes of itself.

(7) Shankar says that without Inan the highest liberation is impossible (ऋते जानात् न मुक्ति:), neither Karma nor Bhakti nor Yoga being the direct cause of Mukti. He says that all the other kinds of Mukti, even the merging of one's self in the body of Bhagaban, as understood by those who believe in a permanent body of God, is but progressive Mukti (जन मृत्रि) and not final. Sri Gouranga admits that Inan can secure Mukti in the form of union with Nirvishesha Brahman, but it is only Bhakti,—and not Karma. Inan or Yoga,—which can secure Prema, the highest objective. By Jnan, however, he means here that Jnan which aims at and works for union with Brahman. (प्रीदात्म क जान) But as he too recognizes Bhakti as a form of Jnan or mental action (for example will i.e., remembering, or meditating upon God and His Lilas), he accepts that Jnan which admits of Jiva and Ishwar being separate entitles.

It will be noticed that neither Shankar's Brahman nor Gouranga's Krishna is the Creator, Preserver, Destroyer of the universe. It is the second principal i.e. Ishwar or Vishnu, according to both, who is really the creator. There is of course good reason why Shankar's Nirvishesha attributeless Brahman cannot be the creator. But why not Sri Gouranga's Sri Krishna with all his attributes? Because He is essentially above and unconcerned with Mayic functions of creation etc. It is evident therefore that so far as the functions of creation etc. go, there is little difference between one's Brahman and the other's Krishna. Krishna is unattached to Maya, yet Maya cannot exist without Him. Well, the same is spoken of

Shankar's Brahman too. Maya according to Shankar is not in Brahman nor essentially of Brahman, yet Maya cannot exist without Brahman, just as in the rope-snake example the false snake-illusion cannot be without the real rope. Gouranga's Maya however, not only cannot exist without Krishna, but is His physical or outward (after) Shakti and He causes it to be emanated from Him to serve the purpose of creation.

If Maya being His Shakti is understood to be a part of His, Shankar will ask here,—'Is the part inseparable, or separable; or sometimes separable, sometimes inseparable from Krishna? He will then argue in this way,— 'Maya is a material thing, otherwise it cannot produce the material world. A material thing cannot be an inseparable part of Krishna who is Chin Moy, a non-material entity; otherwise. Krishna becomes in part material. On the other hand, being his Shakti, Maya cannot be separate from Him. Neither can Maya be sometimes separate and sometimes inseparate, nor can it be separate and inseparate at the same time; for, one cannot be supposed to be running and standing at the same time. What then is Maya? It is simply an indeterminable ignorance and its work the creation is a simulacrum, a super-imposition on Brahman, a mere Vivarta perception. Vivarta theory alone can thus solve the difficulties pointed out.'

Sri Gouranga, on the other hand, insists that though Maya is Krishna's Shakti, neither He nor His all-pervasiveness is in the least affected by it. To the question how it is possible, he replies,—"This is His indescribable glory. It is His very Godhood that contrary things harmoniously meet in Him and in Him alone. In other words, this is beyond human knowledge.

It is thus seen that both ways a point is reached beyond which the reason does not go and this must be so, as human knowledge at its utmost is but limited. That reasoning in such matters does not avail is freely admitted by Shankar himself,—the foremost dialectician,—vide his interesting commentary on the Vedanta Sutra on the point. His advice is to rely on the teachings of the Upanishads, i.e., the Vedas. But Vedas are capable of different interpretations! Many people will therefore seek ready consolation in 'God's Glory' theory, though to many again, such as the rationalists, it may be an untenable theory.

Some points of contact between Shankar's Brahman and Gouranga's Krishna have been shown above. resume the thread of our thoughts on the same point. Gouranga's Krishna does nothing of the creation, yet he does every thing. Shankar's Brahman does nothing of the creation, yet by a somewhat different method He does every thing, because it is His existence alone which is at the root of the subjective and objective worlds. What does Krishna really do? He only plays with His Bhaktas, His cowherd companions, His Gopis, His Radha. He plays on His flute and plays with His own. In other words, He is Ananda or Bliss personified, and is every moment relishing Ananda through His own loving and beloved ones. Shankar's Brahman is also nothing but Sat-Chit-Ananda itself, no extraneous matter whatever having any place in it. Gouranga's Krishna performs His eternal Lila in His eternal abode, called Goloka, which is beyond the mundane creation and therefore not subject to changes. Shankar's

¹ Vedanta Sutra, 2-1-11.

Brahman also is entirely beyond the touch of Maya, even though He is every where (including Goloka), is Ananda itself and is the cause of the Ananda which is perceived by all (vide his commentary on Sutras 1-1-13/14 on the authority of the Upanishad,—एतसिवानन्दस्यान्यानिभूतानि मात्रामुपजी-

As regards the creator i.e., Gouranga's Vishnu and Shankar's Savishesha Brahman or Ishwar-it must be remembered that Savishesha Brahman, Ishwar, Vishnu of the Vaishnabas, Shiva of the Shaivas and so on are interchangeable terms (vide Introduction I)—the points of difference between the two almost vanish from a practical point of view. Vishnu derives His existence from Krishna, and Savishesha Brahman from the Absolute Brahman. Gouranga's Vishnu and Shankar's Savishesha Brahman both work out the creation etc. with the help of Maya, and both are controllers of Maya being unaffected by it. And herein lies the difference between the Mava-free Ishwar and Maya-ridden Jiva according to both the teachers. The difference is between Gouranga's conception of a permanent (निख) Ishwar and Shankar's conception of an impermanent Ishwar. But a little scrutiny will show that the difference is only in theory. It is no doubt true that Shankar altogether repudiates the doctrine of an Ishwar or a Jiva as separate entities from Brahman. Brahman in Maya is Ishwar, and Brahman in Avidya is Jiva. Minus Maya and Avidya, there is no Ishwar or Jiva-all is Brahman. But does Shankar, for this reason, repudiate Ishwar the creator so long as the creation lasts? No. Although he says that the creation is a myth, yet he freely admits that it is there before us through our ignorance. He has never and nowhere attempted to

ignore the creation, as it is a fact so long as our ignorance is a fact. And therefore so long the creation lasts, he does not repudiate a creator.

Now, it is a well known principle of the Shastras, admitted both by Shankar and Gouranga, that the creation has no beginning and no end. The Gouranga-Vaishnabas say that in the beginning Krishna and Radha were one and the same—an undivided whole.1 Then, for the sake of Lila, His Hladini Shakti takes the form of Radha and becomes separate from Him. Thus the Lila with all its implications, in the manifest creation, begins. This is only postulating an imaginary beginning. If the Lila is Nitya, that is permanent, there can be no beginning. And therefore, whether eternally in extra-mundane Goloka, or successibly in one or another of the objective worlds. the time when Radha got separate from Krishna, that is when the Lila in the manifest creation began, is simply unknown. Creation is beginningless and endless. It only appears and disappears (ग्राविभीव तिरीभाव) successibly, and the continuity of the successive processes has been unbroken from a beginningless past and will remain unbroken for ever. If this is an admitted fact, the world whether it exists through ignorance or otherwise is permanent, though no doubt it is impermanent compared to the ever unchangeable Reality, the Brahman or Krishna. That is to say, only in the processes of its successive appearances and disappearances (प्रवाहरूपे) the creation is permanent (नित्य). If the creation is ever-lasting in this sense, the

¹ राघाञ्च चाप्रवाद्यविक्षांत ह्वोदिनी यक्तिरका-देकात्मना विष्मुवि पुरा देइमेर्द गतौ तौ।—Swarup Goswami (Sri Gouranga's personal follower).

Creator must be everlasting too. Shankar fully recognizes this and is behind none, not even the staunchest Bhakta, in attributing infinite powers and glories to Ishwar. Shankar's Ishwar, just as Gouranga's, creates, preserves, destroys, incarnates, does Lila, supports Sadhus, punishes wrong-doers, dispenses justice according to merits, is ever merciful to His creatures. ever loving to His Bhaktas, the source of all beauty. power and sweetness. Any body who runs read this in His writings and in his numberless hymns addressed to Shiva, Vishnu, Debi and other forms of the Supreme Being. He emphasizes no less strongly than Gouranga does on the necessity of Ishwar Upasana, i.e., prayerful worship, and the cultivation of Bhakti in all its nine forms as the surest means for one to reach the goal. Indeed, on closer examination it will be seen that Shankar's Nirvishesha Brahman being the one undivided Consciousness and therefore being the only conscious element-the Sat-Chit-Ananda-in Ishwar, is the Ishwar Himself only with the most transparent veil of Maya on. Shankar says,-

परविद्या सामीत्यात् पपरस्य ब्रह्मण सिस्त्रिपि ब्रह्म भव्द प्रयोगी न विक्ष्यते परमेव हि ब्रह्म क्षित् वैश्वित विकार धर्मेर्सनोमयलादिभि: उपासनाय अपर मिति स्थिति (Vedanta Sutra, 4-3-9.)

That is,—"Because Ishwar is so immediately near the Supreme Brahman, therefore He can be styled as Brahman. It is the Supreme Brahman (and none else) who, on occasions by virtue of connection with the purest Upadhi, becomes the object of worship,—this is the decision of the Vedanta."

एनमात्मानं निरस्तसनसाप्रयेखं प्रव्यक्तं संरोधन काली प्रश्चन्ति छोमिनः। सर्वित्रने मिक्त च्यान प्रविधानादि अनुष्ठानस्। (Ibid., 3. 2-24). That is,—"It is this Atman who is beyond all diversities and unmanifested,—even this Atman comes within the sight of the Yogis during their worship. Worship means the practices which consist in Bhakti, meditation, fixing God in mind, recitation of His names etc."

स च भगवान् ज्ञान-प्रक्ति-वल-वीर्यतेजोभि: सदा सम्पन्न विगुणातिकां वैसवीं खां मार्या प्रकृतिं वशीक्षत्य अजीऽव्ययो भूतानाभी अरो नित्य ग्रंड मुक्त खभावोऽिष सन् खमायया देहवानिव जात इव खोकानुग्रहं कुर्वन् खस्यते प्रयोजनाभावेऽिष भूतानुजिष्टचया। (Gita Vashya, 8. 6.)

That is,—"Bhagaban (Ishwar) is ever full of know-ledge, power, will, prowess, radiance. He is birthless, indestructible, Lord of all beings; He is, because of his nature, eternal, ever pure, ever free—even being such, Bhagaban through His own Maya appears as born and embodied. Why? Not for His own need because he has none, but for the good of His creatures."

Uncompromising critics, whether dualists or non-dualists, may think as they like or may choose to remain unconvinced, but it is clear from the above passages that Shankar makes little distinction between Ishwar and Brahman, i.e., between Sagun and Nirgun. Even at the risk of displeasing such critics the fact must be pointed out, as Shankar clearly puts it, that his Ishwar is the same as Brahman with the purest Satwik Maya at His command. This is corroborated again by the following passages from his "Probodh Sudhakar" where he harmonizes these two aspects thus,—

युतिभिर्मेष्ठापुरायै: सगुण गुणातीतयीरैकाम्। यत्प्रीक्षं गृद्वया तद्धं वचेऽतिविश्रदर्थम्॥

"I will clearly explain the secret of the unity of Sagun

and Nirgun which the Vedas and the Puranas speak of but in a guarded way."

मृतेष्यन्तर्यां न्हानसय: सिवदानन्द:। प्रकृते: पर: परासा यदुकुलतिलक: स एवायम्॥

"He who is the controller of all beings, Jnan itself, Sat-Chit-Ananda, beyond Prakriti—He is Sri Krishna."

नतु सगुणी दृश्य तनुत्तयेकदिशाधिवासय। स कथं भवेत् परात्मा प्राक्ततवत् राग रोष युतः॥

"This Krishna is Sagun, has a visible body, limited by space and like common people, has love and hatred." (How then can he be Nirgun?)

इतरे दृश्य पदार्था लच्चने रिनेन चत्त्रवा सर्वे। भगवाननथा दृष्ट्या न लच्चते ज्ञानदृक्तगयः॥

(Regarding the above question it should be considered that) "the material eyes can see only the physical things, but cannot see Bhagaban. To see Him requires *Jnanvision*."

यदि विश्वकप दर्शन समये पार्थाय दत्तवान भगवान् । दिन्यं चत्तुस्तसात् श्रद्धाता युच्यते नृष्टरी॥

''Bhagaban gave divine vision to Arjuna for seeing His Universal form (বিশ্ব ব্য). From this the invisibility of Hari even in man-form is quite evident.''

> साचात् यथैक देशे वर्त्तु जमुप जभ्यते रवेर्विस्वम् । विश्वं प्रकाशयित तत् सर्वेदैः सर्वेत दश्यते युगपत् ॥ यद्यपि साकारोऽयं तथैकदेशी विभावि यदुनायः । सर्वेगतः सर्वेतसा तथाय्ययं सचिदानन्दः ॥

"The sun, round like a ball, appears confined to one corner of the space but it illuminates the whole world and is visible by all in all places simultaneously. Just so is Sri Krishna, even though clothed in a form and appearing

confined to one place, is all pervasive, the atman of all and is sat-chit-ananda."

Shankar 'then illustrates this by various examples, such as Krishna's Ras-play (মাৰ্থীৰা) simultaneously with all Gopis, etc., etc.

Shankar's differentiations between Ishwar and Jiva, for the reasons already shown, is also unmistakable. Ishwar is of unlimited power and knowledge. Not so is Jiva. Shankar says,—

यत सर्वेत्रं सर्वेश्वित ब्रह्मान्य ग्रह वृद्ध सुक्त स्वभावं शारीर वत् भिष्कं भन्यत् तत् भ्राय्यं जगतः सङ्ग्रह्मः। (Vedanta Sutra Vashya) i.e.,—"The One who is all-knowing, all-powerful, ever-existent, ever conscious, free, greater than Jivas, indestructible,—that One we call the Creator."

Let alone the common Jiva, even the Mukta i.e. one who has become free from the binding chain of births and deaths and has got one of those kinds of liberation obtainable by Ishwar-worship (सगुच ब्रह्मोपासना) i.e. Salokya, Sarupya, etc., cannot attain the unlimited power and knowledge of Ishwar. Shankar in the following lines refutes the view of those who takes the Vedic dictum "चान्नीति खाराज्यम्" (meaning "the Mukta attains Swaraj or full independence") to mean that Mukta becomes Ishwar himself,—

"The independence, power etc. of the Mukta is at the disposal of Ishwar who is in the Sun. Mukta reaches that Ishwar, but does not attain all His powers, because He is the Lord of all minds, and ever-existent (existing even before the Muktas)." (Vide commentary on 4. 4. 18 Sutra).

What are the powers of the Mukta as distinct from those of Ishwar? Says Shankar,—

"The Mukta gets all powers (the eight kinds of powers and the like described in Yoga Shastra), excepting those involved in world's creation, preservation etc. The powers of creation etc. lie exceptionally in the ever existing Ishwar. What are the reasons for saying so? Because, the Vedas declare only Ishwar to be the creator; and Ishwar means the One who is existing through all times. The Mukta's powers are derived from the worship of and knowledge of Ishwar; therefore, those powers are restricted. Further, those powers being of later origin could not bring forth the creation which bespeaks an eternal Creator."

Shankar's theory that the creation with the Tiva and the Ishwar is non-existent, in other words, his Mava Bad. need not therefore unnecessarily frighten any body as being all-destructive (सर्वनाभी). Especially, those who admit perceptional (अनुभवासक) Maya Bad-and perhaps all Vaishnabas admit it-need not be frightened at the thought or at the prospect of the world vanishing altogether out of sight and out of mind. They say that when the mind is absorbed in Krishna, the internal and the external organs cannot sense anything but Krishna. Does Shankar sav anything more than that? He says that only when the Brahman-vision is fully developed, the world vanishes: or, as Panchadashi says, "though Jiva and Jagat appear as they are even to the Inani (in his physical consciousness, not in Samadhi or Bedeha Mukti when not only his former errors of sense, but even the appearances are no more) a sense of the absolute falsity of the appearances is a constant factor of his perception (न प्रतीतिर्वयोगीय: किन्तु मिथाल

निश्वा:)." Darkness can only be dispelled by light. Ignorance can only be removed by knowledge. The snake-illusion can go only on the knowledge that it is a rope. Till that consumption comes, the world, though it may not really exist, still is and will be. What then does Shankar's Maya Bad matter to an unregenerate (মুন্ধিলারী) one who is not either a fully developed Bhakta or a fully developed Inani? And what does the existence of the world matter to a fully developed Bhakta or Inani? A hundred Shankars cannot undo the world in the eye of a non-Bhakta or a non-Inani, or even of a Bhakta or a Inani with undeveloped God-vision. Nor can a hundred Gourangas prove the material existence of the world to a Bhakta absorbed in Krishna, or a Inani absorbed in Brahman. To the former it is—याहाँ याहाँ नेच याय ताहाँ क्रण आरे i.e. whatever the eye meets is Krishna. To the latter it is--सर्वे खिल्डं ब्रह्म, i.e. all that is seen is Brahman.

The Vishnu Bhagabat, the Vaishnabas' highest authority, leaves no doubt on the point. The reader can form an idea of the Bhagabat's conception of Jiva's final goal from the following,—

Daksha's hymn to Hari who appeared to him in the form of a Hansa bird,—"In Samadhi when from the mind, the seat of perceptions, are completely wiped off the sensations and memories of nam and rup (name and form, i.e., the phenomenal world), the only thing that shines is a perception of one's true Self (खद्दव जान). . . . In whatever, from whatever, by whatever, in relation to whatever, towards whatever, whatever action is done, whoever does it, by whatever means, himself or otherwise—all this is Brahman." (Canto VI. Chap. 4.)

Description of Mukti,-"The Inani is one with that

Real Thing which exists at the beginning as the Cause and at the end as the farthest Limit, which Real Thing is both subject and object, high and low, light and darkness. The meditative Yogi in thought, in action, in external objects, in all things,—perceives non-duality (भहेंब) as a result of Self-realization by discarding the three states of waking, dreaming and sleep (i.e. physical, mental and casual) etc." (Canto VII. Chap. 15.)

Brahma's hymn to Sri Krishna,—"This unreal world whose origin and end are due to your Maya, only appears as real. You are the eternal Bliss and Intelligence.... Like the recognition (in ignorance) and denial (in knowledge) of a snake in a rope, to those who do not know the self as the Self, the phenomenal world exists only in their ignorance. The world exists not when knowledge comes." (Canto X. Chap. 14).

Parmartha Nirnaya,—"The Truth (i.e. Brahman) admits of no diversity which is caused by ignorance. Yet if ignorant people fancy diversity, it is false like the fancied diversity of Akasha (which is really one) limited by a pot or room. (i.e. divested of pot etc., it is one undivided Akasha again)." (Canto XII, Chap. 4.)

Sukdeva to Parikshita,—"'I am the great Brahman', 'the great Brahman is I',—do you realize this (Truth) and fix your own self in formless Brahman.'' (*Ibid.*)

Sri Krishna teaching Uddhaba.—"Think of this objective world as existing only in idea and Maya—a perishable thing... As the awakened man finds the objects of his dream as false, so the intelligent do not recognize (for there is no proof of the existence of) any objects but the Self, etc." (Canto XI, Chap. 7.)

Does Shankar's Maya or Adwaita aim at a very much

different thing from what Srimad Bhagabat points to? No unprejudiced mind will pretend that it does so. Where is therefore the need for gladiatorial displays between sectarian teams?¹

Much capital is sought to be made out of a Shloka of Padma Puran (though it is not found in all-even in some authentic-editions of that Puran) viz.- माया वादं असत् शास्त्रं प्रच्छन्नं वौद्व मच्चाते &c., which means, "Mayabad is a false doctrine—a Buddhist doctrine in disguise promulgated by Shankar". But in the face of what has been said above, a palpably absurd reflection like this does not deserve serious consideration. To say that Shankar was a Buddhist is a travesty of facts,-Shankar who fought and exiled Buddhism from India! Why did he do this if he were himself a Buddhist? And the pity of it is that in this way we are repaying the great service he did to us-that is, by flinging mud at the very man who saved the Hindu race from being swallowed up by corrupted Budhism!! One line of his writings should be enough to remove once for all from the minds of the uninformed the very ridiculously wrong notion that he was a Vijnan Badi (विज्ञान बादी) or a Shunya Badi (श्रापावादी) or any other kind of Buddhist. He says,-

भाग च वाचार्थ विज्ञान ग्रन्थ वादवर्यामतरेतरविरुडमुपरेशता सुगतेन साधीक्षत-सालानीऽसंवर्डप्रलाणिलं * * सर्व्वार्थाऽनादरनीयोऽयं सुगतसमयः श्रेयस्कामेः।

This means,—"Bahiyartha বেলায় য বন্ধ ৰ'ব), Vijnan (বিদ্যাৰবাৰ), Shunya (ম্বাৰাহ)—all these Buddhist doctrines (prevailing at the time) must be rejected in toto as the delirious talk of the insane by people wishing their own welfare on the very ground (among

¹ This at least proves that Maya Bad is not an invention of Shankar. The late Lokmanya Bal Gangadhar Tilak in his "Gita Rahasya" says in clear language,—

[&]quot;Sri Shankaracharya has not enunciated this Maya Bad for the first time as a new thing, because even before him the doctrine finds acceptance in Bhagabat Gita, Mahabharat and Srimad Bhâgabat."

It must be remembered that when Shankar speaks, like the Bhagabat, from the standpoint of Oneness and Wholeness, no cognizance of diversities is logically possible. Without doubt or question the Upanishad does the same thing and verily it leads the way. When he comes to the Mayic world, he fully recognizes all its implications, i.e., all that was ignored in Oneness as the Ultimate Principle is now recognized. not as self-existent, not outside of Brahman but as so many appearances on that One Brahman as their base (अविश्वान) because there cannot be even appearances without something real at their back. The same One Ultimate Principle of the Upanishads is translated by the Bhagabat as बदिन तलविद सलं यत् जान महयम् and re-translated in Gouranga's cult as पहुष जान तल लागेर सद्ध्य (Chaitanya Charitamrita)—i.e.,

numerous other proofs adduced by him against the doctrines) that they themselves contradict one another &c., &c.," (Vashya on Sutra 2-2-32).

If the Padma Puran Shloka is taken as genuine by the dualists, how would they like the Adwaitin's retort on the authority of Soura Puran that dualism is a Charbak (atheistic or materialistic) doctrine, because like the Charbak atheist the dualist too takes the material creation as a real thing (जगत् सख-पादी). Soura Puran says.—

प्रच्छन्त सौ महादृष्ट्याळाकोमधुसंज्ञक; &c. &c.

This means,—"That most wicked Madhwachariya (the chief protagonist of dualism after whom the Goudiya Vaishnab sect is called 'Madhwa-Goudiya Sampradaya') is a *Charbak* atheist in disguise" &c. &c. Is the dualist willing to accept this *Shloka* of Soura Puran like that of the Padma Puran as genuine or reject both as latter-day interpolations of interested parties? Indeed it is sickening to see how insensate sectarianism has disgracefully disfigured our *Shastras* in this way.

'Krishna is the One undivided Jnan Principle.' This Jnan is not the vritti jnan (রণি মান) of perceptual or inferential knowledge, but is self-same with Brahman, and admits therefore of no diversities like sense-perceptions. Therefore Brahman is to be known by "Not this, not that (নিবি নিবি)," i.e., by the law of elimination (पাरिशेष नियम).

In the true perspective of the above teachings of Srimad Bhagabat, unblurred by prejudice, the heterogeneity is gone and the truth of Upanishad's unique saving, -- नेम् नानासि विश्वन i.e. 'there is no diversity, not the least of it in Brahman', emerges in its proper light. It then becomes Adwaita-no each or all but Unity pure and simple. Indeed Srimad Bhagabat is the wonderful meeting ground of the Bhakta and the Jnani, Dwaita and Adwaita, inspite of any imaginary line that inveterate orthodoxy may choose to draw between the two. When the Vaishnab says that Radha and Krishna were One Undivided Whole in the beginning-whether the 'beginning' means 'before' the re-appearance of the world on the expiry of its period of latency in the Supreme Being (प्रवय) or whatever else—it is clear that the recognition of Adwaita is not outside his mind. When it is further said, vide Ram Roy's concluding talks with Sri Gouranga, that Radha will be one with Krishna at the end of Lila, it is clear again that the Vaishnab's finality of Sadhan, only if he chooses to have it that way, rests in Adwaita.

I have used the words "if he chooses" advisedly. For, it is largely a matter of choice.

We have shown elsewhere from both Vishnu and Debi Bhagabats (vide Introduction I) that the final goal

attainable by the highest, the Nirguna Bhakti, is merging into Brahman-Swarub. Both these books of authority further say that the best of Upasana or rendering Bhakti to one's God is by way of Aved Bhaba i.e. by cultivation of a sense of unity with God. This is in effect the same as the Adwaitin's Ahamgraha Upasana which means meditation on the essential unity (खदपत: भीद) of the worshipper and his God. How can there be Upasana while there is Aved? The answer is,—it does not mean the attainment of Aved or Brahman-Swarup, but meditation of Aved. Attainment is fulfilment, the end, and meditation the means. This covers the Upasana of the Inani and the highest Bhakta. The difference, if any,—the separatist school smells some difference here too-is of the most technical nature. Of course, in case of attainment (सहप प्राप्ति) there is no Upasana,—there is the fulfilment of Upasana. The two Bhagabats, referred to, do not mince They are unambiguous on the point. matters. point to this attainment as the final goal in clear language. Yet some Bhaktas and some Inanis will not prefer this attainment. Here is the secret of the matter. Here comes in the question of individual choice. Vishnu Bhagabat is not oblivious of this fact. It says,-

Kapila to Deba Huti—"Bhakti brings on Mukti, but, O mother, those who are devotedly attached to my feet, whose activities are all directed solely for my sake, especially those who delight in the mutual recountal of my deeds with a loving heart among themselves,—some such among the Bhaktas do not wish that kind of Mukti which connotes unity with me (i.e. Brahman)." (Canto III, Chap. 25.). ... "Nirguna Jnan Yoga and Bhakti Yoga—

the aim of both these is the same. Bhagaban is attainable equally both ways." (Chap. 32).

According to the same Bhagabat, the utility of *Jnan* is to be realized from the fact that even Braja Gopis, the models of *Prema-Bhakti*, were instructed in *Jnan* by Sri Krishna Himself at their meeting with Him at Kurukshetra on the occasion of a solar eclipse (vide Canto X, Chap. 82).

Throughout, the Vishnu Bhagabat without surrendering its position in the least as a great authority on the Bhakti cult, maintains at the same time its unique position as a genial conciliator between Bhakti and Adwaita Inan in its treatment of either as occasion arises.

A man's disposition is moulded by various forces,—temperamental, educational, environmental, etc. The temperamental plays the chief part, and attracts him one way or the other. It is therefore that one will prefer merging in the sweetness of Brahman, and another will prefer tasting the sweetness of Brahman. The former will lose his individuality, the latter will not. The former will perhaps warn the latter thus,—"you are not out of danger that way, friend! Your security lies in becoming Brahman and not tasting." The latter will perhaps reply,—"I don't mind, brother. I am ready to face a hundred dangers a hundred times to serve my beloved. I don't want your Mukti."

Is this not a matter of choice? If so, Shankar's Adwaita need not be quite a mysterious stranger to or a

^{1 &}quot;You have reached a position, O Janaka, which is free from all fear, now that you have attained the Self-realization which its the Knowledge that 'I am Brahman.' "—(Vrihat Aranyaka Upanishad).

potential enemy of Bhakti and vice verse. If there is any difference, it is one of standpoint and interpretation. The Reality experienced by a Bhakta in a Krishna, a Vishnu, a Ram, a Durga or a Kali is the same as that experienced by a Jnani in the Oneness and Wholeness of an absolute Brahman. Let aside for a moment the wranglings on the philosophical side and turn to Shankar's discourses on Bhakti, his touching addresses to Mother, Shiva and

1 Shankar's भज गोविन्ह ं मज गोविन्ह ं', his 'गेयं गोता नाम सहसं ध्येयं श्रीपति रूपमजसं and similar exhortations in hundreds of other places prove his whole-souled Bhakti. In his 'Probodh Sudhakar' (प्रतीष सुधाकर) he says,—

गुकाति हि नान्तरात्मा क्षण पदामोज भिक्क स्ते।

"Mind cannot become pure without meditating on the feet of Krishna."

How to meditate? He says,-

यमुनातट निकट स्थित बन्दावन कानने महारखे। कत्यदुमतलभूमी चरणं चरणोपिर स्थाय॥ तिष्ठनं घन नौणं स्रतेजसा भासयनमिह विश्वं! &c.

"On the bank of the Jamoona lies Brindaban where in a beautiful garden under the Kalpa-Briksha (the all-giving tree) there stands One in a cross-footed posture, whose complexion is dark like cloud, who is illumining the whole universe with the splendour of His body, &c., &c."

कन्दर्प कोटी सुभगं वाञ्छित फलदं दयार्पवं क्षणाम्। त्यका कमन्यविषयं नेव युगं द्रष्टुसृत्सङ्कते॥

"Beautiful like tens of millions of Kama Deva, the Giver of all things desired, the Ocean of compasion—such is Krishna except whom this pair of eyes is eager to see nothing."

As shown before (Introduction I) Shankar realized the Satyam Param in all manifestations of Brahman. Thus we find him here too, after describing all the Krishna-lilas in a deep Bhakta's spirit,

Vishnu, Madhusudan Saraswati's *Bhakti Rasayana*, Sridhar Swami's works and above all the actual lives of these illustrious preceptors and a host of their eminent

addressing the Mother of the Universe in a strain which really shows the out-pourings of an yearning soul as follows,—

माया इस्तरपैयित्वा भरणक्षितिक्षते मोइमूलोइवं मां, मातः क्षणाभिधाने विर समयमुदासीन भावं गतासि। कार्र्णाकाधिवासे सक्षदपि वदनं नेचसे तं मदौयं, तत् सर्व्वज्ञे न कर्त्तुं प्रभवसि भवतौ किं नु मूलस्य शान्तिम्॥

'O Mother under the name of Krishna (compare Debi Bhagabat's Krishna as Gopal Sundari)! Born in ignorance, I have been made over by You for my nourishment to the hands of Maya, Yourself remaining indifferent to me for ages. O, the very abode of Compassion though You are, You have not cast even a glance at my face! O All-knowing Mother, is it because that You have not the power to destroy the root ignorance of mine?"

Again, he addresses Shiva in the next verse as follows,-

उदासीनः सञ्चः सततमगृणः सङ्ग्रहिता, भवां स्तातः कातः प्रसिष्ठ-भवेच्यीवन गतिः।

म्रकसमादकार्क यदि न कुरुते स्नेहमधत,-इसस्य सौयान्तर्विमख जटरेऽखिन् पुनरपि॥

"O Father! You are detached, without action, without attributes, without attachment. Then where is my shelter of life to be found? Very well, if even without any cause You are unwilling to bestow Your affection on me, then come and rest in this my heart as the purest of your abodes!"

Then again he says (with reference to Krishna),—
काम्योपासनयार्थयन्यनुदिनं किञ्चित्पत्तं सैप्सितं,
किञ्चित् स्वर्गमयाप्रवर्गमप्रेयींगादि यज्ञादिभिः ।
ग्रस्माकं यदुनन्दनाङ्चित्र युगल ध्यानावपानार्थिनां,
किञ्जीकेन दमेन किञ्चपतिनां स्वर्गप्रवर्गेय कि॥

"There are some who worship for the fulfilment of their desires. There are others who aim at Swarga (heavenly pleasures)

Adwaitin followers. They prove the saying, श्राक्षराभाश मुनशः etc.¹ The Bhakta will exclaim,—"This then proves the triumph of Bhakti!"

Let Bhakti triumph for ever!

or Mukti by performing sacrificial rites or Yoga. As for myself, I want to give all my mind to the meditation of the feet of Yadunath (Sri Krishna). What have I do with men, with Yoga, with Kings, with Swarga or with Mukti?"

¹ See Chapter X of 'Sri Gouranga-The Man'.

INTRODUCTION—III

WHAT IS BHAKTI?

Bhakti is derived from the root 'Bhaj' and means loving homage, respect or reverence. The word 'Bhajan' comes from the same root and both have the same meaning, one connoting the feeling and the other the action.

1 भित्तरस्य भजनं तदिहासुवापाधिनैरास्थान ग्रमुखिन् मनः कल्पनं।— (तापनी)

Rup Goswami's definition of Bhakti is in effect the same as Narad Pancharatra's and is as follows:—

षन्याभिलाषिताश्रुखं ज्ञान कर्मादानाइतं।

त्रानुकूल्येन क्षणानुश्रीलनं भिक्तित्तमा॥—(भिक्तिरसास्त सिन्ध)

Madhu Sudan Saraswati, deservedly considered as the greatest Vedantist of the Adwaita school since the time of Shankar, whose Adwaita Siddhi (प्रदेश चिद्धि) is the crest jewel of Vedantic literature was born in a village of Pundits in Eastern Bengal about eight years before the ascension of Sri Gouranga and was thus almost a contemporary of the latter. He has left us a valuable work on Bhakti called "Bhakti Rasayana" to which reference has already been made. There he defines Bhakti as follows,—

द्वतस्य भगवज्ञकात् धाराबाहिकतां गता। सर्व्येत्रे मनसी वनिभीत्रदित्यभिषीयते॥

The purport of this, as he has himself explained in his prefatory notes is this (vide 'Bhakti Rasayana' edited by Goswami Damodar Shastri, a famous Pundit and descendant of Gopal Bhatta, one of Sri Gouranga's six annointed Goswamis),—As a result of Inan-Yoga Sadhan (as prescribed in Gita, Chap. XIII, 7-II which includes Sadhan Bhakti (मिश्रमानग्योगेन मिल्यमिनारियो), purity of mind (चित्रप्रसाद) comes, which means destruction of baser desires.

And this,—the element of love,—differentiates Bhajan from Sadhan. Sadhan means the practice of certain disciplinary courses which may or may not include the factor of love. Sadhan in the field of Jnan and Yoga may eliminate this factor of love altogether from them, or it may be allowed to have only a subordinate place in them. But Bhajan is mainly based on love and its very soul is the offering of loving homage to the object of worship. In the field of Bhajan there are disciplinary measures too which go by the name of Sadhan, but they are necessary only as being subservient to Bhajan. Thus Bhakti is essentially a love-cult.

The 'Narad Pancharatra' gives a comprehensive defination of Bhakti. It is said there,—

सर्वीपाधि विनिर्मुक्तं तत्परत्वेन निर्मलम्। इपिनेन इपिनेशं सेवनं भक्तिरूचिते॥

This means,—'the service which is done to the Lord of the senses, i.e. God, with the senses and which must be free from all *Upadhis* or foreign colourings and which must be one-pointed and pure is called Bhakti'. This definition should be understood in all its bearings to know how it covers all the fields of *Sadhan* and *Bhajan*.

According to the Bhakti cult a Jiva or the individualized self is essentially the servant of God and

When the mind of some fortunate man in this state, on hearing the divine deeds of Bhagaban is melted (द्वा) and takes the shape of Bhagaban (अगनदाकारिया) and then nourished by Bibhaba, anubhaba, and Byabhichari Bhaba (see Chap. I) is transformed in Rasa as a permanent Bhaba (स्थायोभान)—then that state is called Bhakti, which is the realization of the greatest Bliss and is so the highest object of human life. (प्रमुद्धार्थ)!

service is its nature. But its nature has become corrupted by foreign accretions in the shape of opposite Sanskaras, or wrong impressions acquired through a beginningless series of births. These accretions of foreign matter, these opposite tendencies or impressions are the Upadhis of the self, i.e. atman. The effect of the Upadhis has been to turn the self, the servant of God, from its own original nature which is service to God. Upadhis according to Vedanta, even as admitted by the Adwaitins, are the same as indicated above, and there is practically no difference between the followers of the Inan cult and those of the Bhakti cult in this respect. Vedanta says that the Jiva has forgotten his true self by his false identity with the Upadhis. These Upadhis are the body, the senses, the mind, the reason and the ego, that is to say, the modifications of the Prakriti, none of which is the self. When the self acts in the body with its thousand and one relationships with the outside world, it becomes physical consciousness and is identified with the body. When self acts in the mind with its various desires and propensities, pleasure and pain, it becomes mental consciousness and is identified with the mind. And so on in the case of reason (Buddhi) etc. The Adwaita Vedantin or the Jnani says that until the self can divest itself of these Upadhis, which are associated with it from a beginningless past, it cannot return to its own nature again which is Brahman. The Bhakta says that until the self can free itself from these upadhis it can not regain its true nature and it cannot be again what it really is, i.e. the servant of God. So, as regards freedom from Upadhis Bhakti includes within itself the essentials of the Jnan cult, i.e. all that the Inani aims at.

Secondly, the service must be Tatpar(ATR) i.e. solely directed to God. One has to take away his mind from everything else, physical and mental, and give it solely to God. This is called one-pointedness which is the chief objective of Yoga. In the Yoga system the mind has to be detached from all visible and invisible things, from all its actions and reactions, from all its ratiocinations and fluctuations. And in this way it has to be kept steady and unswerving, immoveably fixed to the object of concentration which is the Self within. So, as regards the most desired for concentration, Bhakti includes within itself the essentials of the Yoga cult i.e. all that the Yogi aims at.¹

Thirdly, the service must be nirmal (निमंख) i.e. free from all desires. One has to do service for the sake of service and not for its fruit. Nothing of this world, no hope of material gain, no hope of heavenly pleasure must come in between the servant and his master. The nature of the service and its expressions in the outside world must be absolutely pure. This is the highest science of Nishkam Karma (निमामको), desireless action and non-attachment (नेपान) inculcated in the Bhagabat Gita. So, as regards action, Bhakti includes within itself all the essentials of the Karma cult, i.e. all that the Nishkam Karmi aims at.

Lastly, the service must be done with the senses. It will be observed that so far as what has been indicated above the *Jnani*, the *Yogi* and the *Bhakta* are all in agree-

¹ Compare Narad's Bhakti Sutra ॐसान कामयमाना निरोध इपलात् That is,—"Bhakti is closest concentration on God; therefore it is incapable of fulfilling other desires."

ment with one another. Nishkam Karma is the common factor in all and forms the very foundation of all in their lower stages of practice (Sadhan). So it may be kept out of consideration for the present. But when the question of the employment of the senses as an essential for the attainment of the goal comes, the Jnani or the Yogi will have little to do with the Bhakta. Herein the Bhakta has chalked out an independent and a new path for him. Here, therefore, lies the soul of the Bhakti cult. Here again is to be found the reason why the Sadhan or the practice part of Bhakti is different from that of Jnan or of Yoga.

Now, what is really meant by serving the Lord with the senses? The senses are the eye, the ear, the nose, the tongue and the skin; and their functions are sight, hearing, smell, taste and touch. Where are they constantly alluring us to? Sight to beautiful forms, hearing to beautiful sounds, smell to beautiful scents, taste to beautiful things of the palate, and touch to beautiful things for the pleasure of physical contact with them. It has been very aptly described by a poet how the flies, charmed by the sense of sight, go to the fire and burn themselves; how the deer, lured by the sense of hearing, gets into the net of the hunter playing the flute; how the fish, tempted by the sense of smell, goes where the angler's bait is laid and gets itself hooked; how the bee is attracted by the sense of taste and finds itself a prisoner in the petals of the Ketaki flower; and how the wild elephant deceived by the sense of touch is decoyed by tame members of the opposite sex and falls into the trap. The poet then laments that if such be the fate of these creatures each lured by a single sense, it goes without saying that the fate of the man who is lured by all the five senses should be most deplorable. The Inani's panacea for these miseries brought on by the senses is constant exercise of the reason. "This (the object of the sense) is not That (God), this is not That (निति नित),"—thus goes on he following a mental process of analytical reasoning to find out the Ultimate Reality. So, this path clearly shuns the senses as sources of danger. The cure prescribed by the Yogi is the withdrawal of the mind from the senses and ignoring them altogether by constant practice of a process called Pratyahara (प्रयाहार). Thus goes on the struggle of the Inani and the Yogi to keep himself out of touch with the senses. The Bhakta's remedy for the disease is something distinct and yet it serves automatically the purpose of the processes of the Inani and the Yogi. The Bhakta does not kill the senses and stop their functions. He does not even shun them as quite useless things. But he turns them to their best use. He changes their antagonism into friendliness. He uses them in a way which, instead of harming, helps him. How difficult it is to stop the natural courses of the senses! The Upanishad says,-

पराश्वरवानि व्यव्यात् खयमू:

तसात् पराङ्पर्यति नान्तरात्मन्।—Katha Upanishad

i.e.,—"The Creator has directed the courses of the senses towards things external; therefore, the senses run after material objects and cannot see the Supreme Spirit within."

The clear meaning of this is that the senses are by nature turned towards material objects. The difficulty is there. Yet their courses have to be changed, if they are

to perceive the Spirit instead of matter. How is this to be effected? The same Upanishad says again,—

कश्चित् भीरः प्रत्यगात्मानमेन्त-दावत्तच न्नुरस्तत्विमिच्छन ॥ — Ibid.

i.e.,—"One who possesses equanimity of mind and wishes to have immortal life can see the Supreme Spirit by turning the vision inwards."

The Bhakta's process serves this object admirably well, and yet he does not prevent the senses from functioning. His process of serving God with the senses permits the functioning of the senses only in another way. He allows his eye to feast on the beauties of some form of God, say, the form of Krishna. He allows his ears to listen to and be charmed by the Lilas of Krishna. He allows his palate to taste of only the offerings made to Krishna and so on. So he does not attempt at the seemingly unnatural by refusing the senses their objects, but turns them away from the material objects by presenting them with something more charming and attractive. He tries to charm the lower passions into silence by creating a "greater passion" than what material objects can excite in the senses. Not that the Bhakta is free from the struggles that the Jnani or the Yogi has to face in attaining his objective, but the struggles of the Bhakta are invested with a charm which those of the other two apparently lack.

It will have been seen from the above that while the *Jnan Marga* is analytical and the *Yoga Marga* abstractive, the *Bhakti Marga* is synthetical. While Jnan rejects the outside world, Bhakti embraces it as an expression of the power of God. While Yoga withdraws the self to the Inner Self, Bhakti expands the Self into service both of

God and man. Bhakti combines the objectives of Jnan and Yoga, but goes a little further and that is service.

The above view may perhaps account for the rather peculiar interpretation put by the professors of Goudiya-Vaishnabism on a famous verse which forms the key-note of the Philosophy of the Bhakti cult, as represented by that sect. The verse is from Srimad-Bhagabat and is as follows,—

बदन्ति तत्वविदस्ततं यत् ज्ञानमदयम्। ब्रह्मति पर्मात्मात भगवानीत शब्दाते॥

This means,—"That Principle which is defined as Undivided *Jnan* by seers of Truth, is called *Brahman*, *Pramatman* and *Bhagaban*."

The school of Goudiya-Vaishnabas seeks to establish on the basis of this verse that Brahman who is the goal of the Jnani and Paramatman that of the Yogi are to be considered as but parts of that 'undivided Consciousness', while Bhagaban is the whole. Of course to think of parts of an undivided whole would be absurd. So what is really aimed at is that one and the same undivided consciousness appears in three different aspects of Brahman, Paramatman and Bhagaban viewed from three different stand-points, viz., Jnan, Yoga and Bhakti. According to the school of the Goudiya-Vaishnab and also the schools of Ramanuja and Madhwacharya God in His aspect of Bhagaban alone appears in His full glory, power and beauty (VSTI).

The means of cultivating Bhakti as a disciplinary process (Sadhan) are as follows,—

- (1) Shraban (মৰ্থন্)—Hearing the Lilas of any of God's avatars.
 - (2) Kirtan (कीतंनम्)—Chanting His qualities and Lilas.

- (3) Smaran (सर्पम्)—Remembering His qualities and Lilas.
- (4) Pada Seba (पाइसेवनस्)—Literally it means worshipping the feet of an image of God. Vaishnabas generally accept this literal meaning, though some learned men opine that this means service to the world. According to the Shastras, three padas, i.e., three-fourths of Brahman is unmanifested (विषाद्यास्त दिनि), and the remaining one pada or part is the manifested world. Pada means here 'a part', not 'feet'. This idea has the merit of producing compassion for all God's creatures and of rendering helpful service to them.
- (5) Archan (परंत्र)—Worshipping some 'Archa' and 'Archa' means some image or emblem of God. The image is not to be looked upon merely as a figure made of clay or wood (with a colour coating thereon) or stone or metal, but as the God Himself. 'Archan' is therefore done in the same spirit as one shows when he has to entertain a respectable guest or friend to whom flowers, scents etc. are presented, also acceptable food is offered. The Bhakta does not partake of any food which has not been offered to his God and with this food again be feeds poor men or guests as best as he can.
- (6) Bandan (वन्दनम्)—Uttering words in praise of God. This must come as of nature when there is a God of immense power and beauty before the worshipper.
- (দ) Dasya (বাজন)—Being a servant of God. This includes even actual menial service such as cleansing the temple of God, collecting things for His worship etc. and therefore tends to produce the spirit of humility in the Bhakta.

- Making intimacy with God. This is practised for closer communion with God.
- (9) Atma Nivedan (श्राम निवेदनम्)—Surrendering the self to the will of God.

Kirtan (2) combines in itself Karma, Jnan and Bhakti. For firstly, the singing itself is an action done for one's own self as well as for others; secondly, the eternal truths explained in the course of Kirtan contribute to knowledge; and thirdly, it must be devotional as it dilates upon the qualities and Lilas of God. Besides, Kirtan with its highly poetical touches and music soon creates an atmosphere filled with spirituality, and inevitably enthrals the soul. Therefore it is that Kirtan, above all other things, has been insisted on by Gouranga as the most potential means of reaching God particularly in this age when the average man is physically and mentally unfit for Yoga, Jnan, or elaborate ritualistic Karma.

Whole hearted adherence even to any one of these nine forms of Bhakti can secure God for the aspirant, as has been exemplified in the lives of various Bhaktas. It is said that Parikhshit by hearing, Shuka by chanting, Prahlad by remembering, Lakhshmi by nursing the feet, Prithu by worshipping image, Akrura by praising, Hanuman by service, Arjuna by intimate friendship and Bali Raja by self-surrender attained to Krishna.

The above constitute what is called Bhakti mixed with Karma or action (जमं निया मिता). As a result of these devotional exercises the Bhakta develops a character which wins the highest approbation of God.

Bhaktas cannot therefore be all of the same degree of spiritual development. They are divided into three

main classes and are to be known by the following characteristics,—

"He is the best of Bhaktas who sees the God of his own soul in all beings, and all beings in the God of his own soul. A middle class Bhakta is he who cultivates a spirit of love to God, of friendship to His Bhaktas, of kindness to the ignorant and of indifference to the envious. He is a Bhakta of the ordinary or lowest class who only worships an image with faith and has no regard either for other Bhaktas or other men generally."

So the observing of the mere externals of outward worship without due attention being paid either to the higher realization of God in all things, or regard for all His creatures, should not be the chief aim of a Bhakta worth the name.

The Lord describes the characteristics of the ideal Bhakta in the Bhagabat Gita as follows,—

"That Bhakta is dear to me who has hatred for none, is friendly to all, compassionate, without attachment, non-egotistic, takes pleasure and pain with equanimity of mind who is forgiving, always contended, concentrated in Me and has Me for his steady objective, and who has surrendered his mind and reason to Me." (Chap. XII. 13-14.)

"That Bhakta is dear to Me by whom peace of none is disturbed and whose peace is not disturbed by any being, who is free from all exhilaration, envy, fear and mental agitation." (Ibid, 15.)

"That Bhakta is dear to Me who is desireless of all things, pure in body and mind, not lazy, without any partisan spirit, without mental perturbance and who abandons all enterprises." (Ibid, 16.) etc.

The Gita is essentially a scripture of harmony of Karma, Jnan, Yoga and Bhakti.¹ Yet one who runs may read that in it Bhakti has been emphasized throughout as an indispensible factor in the cultivation of all the other three paths. One will find almost in every chapter a reference to Bhakti as an important essential. The following passages on the subject will bear quotation,—

"That Supreme Being can be attained by undivided Bhakti." (Chap. VIII, 22).

"Mahatmas who possess divine qualities worship Mewith single-minded devotion, . . . always chanting my qualities and *Lilas*, steadfast and striving, bowing down to Me and constantly communing with Me with Bhakti." (Chap. IX. 13-14).

"I am equally in all beings. No one is hated by or is dear to Me. But in those who worship Me with Bhakti I am and they are in Me." (Chap. IX, 29).

"Be devoted to Me, be My Bhakta, be My worshipper, bow down to Me. . . . " (Chap. IX. 34).2

The last word of Gita is,-

"Give your mind to Me, be My Bhakta, be My worshipper, bow down to Me. Thus you will reach Me,—I give you my word for it, for you are dear to me. Leave all religious duties and come unto my shelter. I will save you from all sins. Grieve not." (Chap. XVIII. 65-66).

According to the Goudiya Vaishnab school the above constitutes what is called Bhakti mixed with Jnan (সাৰ্থমা

¹ Vide author's "A Few Problems Solved (through the Bhagabat Gita)" for more elaborate treatment of this subject.

² See also VI. 47; VII. 1, 17; VIII. 14; IX. 26; X. 9, 10; XII. 6, 7, 8; XIII. 10, etc. of Bhagbat Gita.

religious injunctions, rites and ceremonies drop out or merge into the perception of God as the Supreme end and shelter of life. This naturally develops into Prema which is called Raganuga Bhakti, that is, Bhakti which follows the light of pure love and not Karma or Jnan either. The various aspects of Raganuga Bhaki have been discussed in another place.

In Narad's Bhakti Sutra we find the definition of Raganuga Bhakti as,—

ॐ साकसी परम प्रेम रूपा (Sutra. 2.)

That is,—"Bhakti is extreme love to God." It is not the impermanent love for transitory things. It is not the selfish love for things that we commonly hold dear. It far exceeds all other kinds of love in this or any other world. This is as it should be, for God is the limitless limit of everything, and therefore developed God-love must transcend all other kinds of love and aspire to be co-extensive with God Himself. Narad says it is only relishable but not expressible. As for example, the experience of a dumb man who has tasted a sweet thing but cannot express his perception in words (प्राचार वर्—Sutra 52). Then Narad, failing to express the inexpressible in words, asks the enquirer to turn to the Gopis of Brindaban for an illustration,—

ॐ यथा वजगोपिकानाम् (Sutra 21).

i.e.,—"It is a love such as was of the Braja Gopis," of Brindaban for Krishna.

Sri Gouranga was the very embodiment of this pure love or Gopi Prema. By his life he has explained it to those who aspire to have it. But there are very few who

¹ Vide Chapter XVIII. of "Sri Gouranga-The Man."

even aspire, much less attempt to have it. Therefore says he,—

वहिरङ्ग निया कर नाम संकीर्तन। अन्तरङ्ग निया कर रस आखादन॥

"Do Kirtan of God's name with devotees of the outer circle. Taste the All-Sweet with devotees of the inner circle."

It has been said above that when Raganuga-Bhakti or Prema-lakshana Bhakti, or in one word Prema is developed. it is unmixed with Karma or Inan. Prema being the sole aim of Sadhan-Bhakti. its attainment should mean the end of all Karma which consists in rites, ceremonials and disciplinary courses of training. As regards Jnan, the term means here only the argumentative knowledge (विचारात्मकज्ञान) the necessity for which ceases on the attainment of Prema. Swarup Jnan must be a constant quantity of Prema; otherwise Prema becomes another name of darkness or blindness or ignorance which certainly it is not. Therefore that kind of Prema is worth nothing. is not worth having, indeed is a misnomer, which pretends to keep aloof from true Inan. To flippantly say that Prema is not Inan or above Inan or is independent of Inan is the very subversion of the true conception of Prema. To dissociate Inan from Prema is to dissociate the Chit Swarup from the Ananda Swarup of Bhagaban, which is impossible and inconceivable. To repudiate Jnan is to repudiate the very Bhagaban, who is Jnan Swarup-Jnan Itself.

The warning against Jnan that we frequently meet with in Bhakti Shastra is meant only to protect Bhakti in its Sadhan stage against the blasting effect of that dry

Jnan which consists merely in Vichara and is not associated with Upasana. On the other hand, even in its Sadhan stage Bhakti can not be kept in a water-tight compartment separate from Jnan. For Shraban, Kirtan, Smaran etc. are but mental processes and therefore may well be classed under Jnan. According to Ramanuja 'Jnan is upasana because the vedas say so (वंदनमुपासनं सात् तिहचये यनपात् इति).' This is also supported by Shankar's Vedanta which says,—'the mental processes centering round Sagun Brahman are upasana' (सग्प ब्रह्मविषयक मानस्थापाराणि स्पासनानि vide 'Vedanta Sar'). The negation of Jnan in any form and under any circumstances is impossible, since that would be a negation of one's own mind, Buddhi, and even of one's own self, for Jnan is Atman.

If Bhakti has to be saved from the cold touch of mere dialectical *Jnan*, it needs also to be guided by the light of *Jnan* which can only prevent it from drifting into the backwaters of sectarian bigotry. The Gita is harmonizing the both thus,

The Lord says,—"Those who have got some exceptional religious merit to their credit as the result of noble deeds in their past lives have the mind to worship (अजल) me. Such men are divided into four classes,—(1) The man who is afflicted, (2) The man who aspires to the knowledge of Self (who wishes to have Inan), (3) The man who wants earthly or heavenly pleasures, (4) The man who is a Inani, i.e. who has acquired the knowledge of Self (अपल्लिन). Of these four, the Inani is dearly loved by me, and I am the most beloved of him, because his mind is always attached to me and is possessed of one-pointed Bhakti to me (It is only the Inani and none else who can be so, because only

he can shed the notion of 'I'-ness in the body and is not subject to mental oscilliations). The *Jnani* is my own Self—this is my conclusive decision." (Chap. VII. 16-18.)

In the face of this is it not sheer perversity to say that *Jnan* has no place in Bhakti and *vice-versa*?

Non-Jnani Bhaktas (those who are not yet blessed with real Jnan) are all within the province of Sagun Bhakti: The Tamas or the lowest among them worship some image and at the same time do not hesitate to commit violence, practise deceit or harbour feelings of spitefulness. The Rajas or the middle class Bhaktas also worship some image with the object of gaining material pleasures,—name, fame and prosperity. The best Sagun Bhakta is the Satwik who aims at no material results, but worships either to be free from sins or for the sake of worship only or from a sense of duty (vide Srimad Bhagabat, Debi Bhagabat, etc.)

So Sagun Bhakti, even the highest form of it, is not free from a sense of separatism from Bhagaban. And this chiefly differentiates it from Nirgun Bhakti, the prominent feature of which is a sense of one-ness with Brahman. This will clearly appear from the definition of it given in Introduction I from authoritative texts which, though relating to different sects, give a unanimous verdict on the point. The Nirgun Bhakta, as already stated, is the best Bhakta according to Srimad Bhagabat, being the one who

¹ Vide commentary by Sridhar Swami about whom Sri Gouranga used to say that 'one who does not follow the Swami is faithless.'

sees everything in Atman and the Atman in everything,1—which version is quite in keeping with Upanishadic teaching (vide Isha, Mantra 6, etc.). Followers of the Jnan school recognize this as the tenth form of Bhakti (द्यम भित्र) which should be the natural fruit (फंच द्या) of the nine forms of Sadhan Bhakti, namely, Shraban etc. In Srimad Bhagabat the sense of separation is commendable no where. It says,—

स यदानुगहतः प्ंभा पग्न बुद्धिविभिद्यते । षन्य एष तथान्योऽहमितिभदगतास्तौ ॥

That is,—"He (Bhagaban) is one thing and I am something other than Him—this kind of separatist idea is natural of a lower amimal and false. When He is favourably disposed, He destroys this wrong notion."²

The person from whose mind fortunately this wrong notion is wiped off will at once realize the truth of the following saying of the same Bhagabat,—

ज्ञानयागसमित्रष्ठो नैर्गुखीभिक्त लच्चाः। इयोरपोक्तरवार्थौ भगवच्चस् लच्चाः॥

That is,—"Inan-yoga steadfast in Me (Bhagaban) and Nirgun Bhakti both mean the same thing and aim at the same thing—the Bhagaban."

¹ Shankar says the same thing in his 'Probodh Sudhakar',—
जन्तुषु भगवत्भाव भगवति भूतानि पश्चति क्रमग्र:।
रताद्योदया चेत् तदंव इत्दिस्यस्थःस्यात्॥

[&]quot;He is the greatest among the servants of Hari (i.e. among the Bhaktas) who realizes Bhagaban in all beings and all beings in Bhagaban."

² थाऽन्यं देवतामुपासते अन्योऽसाबन्यऽइमध्योति न स वेद यथा पश्चरेव स:। —Upanishad.

How that thing—the ultimate goal— is to be reached through Bhakti as the means is thus set forth in the Gita,—

The Lord says,-

"Many, free from attachment, fear and anger, keeping their hearts in Me and taking shelter unto Me (which means Bhakti), purified by *Jnan* and *tapas*, have attained final *Mukti*." (IV. 10.)

"The faithful worshipper (Bhakta), after attaining Jnan, gets final peace or Mukti." (IV. 39.)

"To those who worship me with love (which means Bhakti) I grant the means (इडियोग) of reaching me. As a mark of favour I live in their Buddhi and destroy the darkness of their ignorance by the shining light of Jnan." (IX. 10-11).

"O Arjuna, by undivided Bhakti one can know me, see me and enter into me (i.e. be merged in my self तादास्थेनगन्तुं,—Sridhar) as I truly am (तलेन). (XI. 54.)

In Chapter XIII a list of requisites qualifying for Jnan is given, one of which is "unflincting and one-pointed Bhakti" in Bhagaban. (Verse 10.)

"He who with utmost Bhakti serves me, goes beyond the gunas and becomes fit for (that mukti which is) union with Brahman." (XIV. 26.)

"He who, thus convinced beyond doubt, realizes me as the Purusottama (the Supreme One) worships me in all

aspects or by all means (which is Bhakti), and then (vide Sridhar) becomes all-knowing (i.e. Jnani)." (XV. 19.)

"With pure Buddhi, patience, control over that Buddhi, etc., etc., by completely shedding egoism, bad resolves, lust, anger and desires, without selfishness and full of peace,—a man becomes fit to be united with Brahman (unshaken in his self-realization that 'I am Brahman' निवादित नेयल्येन अवस्थानाय—Sridhar). (The result of this realization is that) he becomes self-contented, does not grieve over loss, does not hanker after ungot things, looks upon all beings with an equal eye, and then acquires Para Bhakti (i.e. highest Nirgun Bhakti which is identical with Brahman-hood महावल्च्यां पर्यं महिता—Sridhar)" (XVIII. 51-54.)

Immediately after the above comes this (Verse 55),—
"By that Para Bhakti he knows truly (तनतः) how
I (Brahman) pervade all, how I am the very Sat-ChitAnanda. Knowing me truly as I am he enters into me
(i.e. becomes merged in Brahman when even the Jnan that Brahman is such and such, or even the Jnan 'I am Brahman' is no longer there तस जानस उपने स्त —Sridhar.
He then himself becomes the very Sat-Chit-Ananda Itself in its fullness)."

From the above quotations it should be apparent to any careful reader (1) that *Jnan* must be the condition precedent to Mukti, (2) that *Jnan* is to be attained by Bhakti as the most potential of all means, if not the *only* means, and (3) that *Jnan* is the same as *Para Bhakti* which both mean *Mukti*.

It is therefore wrong to say, as some sectarian critics say, that Gita's Bhakti does not reach the highest goal,

or that it only brings us up to Saranagati Bhakti (i.e. taking shelter in Bhagaban), ignoring the fact that Saranagati is of three kinds (and all these are aimed at in the Gita according to degrees of Self-realization), viz., (1) 'I am thine' (2) 'you are mine', and (3) 'you and I are one'. The attempt to stamp Gita's Bhakti with a mark of inferiority is visible among a certain class of Vaishnabas who claim that the Bhabas of Dasya, Soukhya etc. are superior to it, because it goes only up to the Shanta Bhaba, characteristic of Inani Rishis. But if Shanta Bhaba means the state of Mukti and oneness with Brahman, it is the highest ideal inculcated in all the Shastras from the Upanishads downwards. Narad's Bhakti Sutra says,— अ शान्तिद्वपात प्रमानन्द्दपात च (Sutra 60), i.e., 'Bhakti is Shanti itself, Supreme Ananda itself'. Narad here identifies Para-Bhakti with Brahman-Bhaba. The Gita is an echo of the Upanishads, and as we have seen above, is quite at one with Srimad Bhagabat in this respect,—why, the verdict of all the Shastras may be said to be decidedly unanimous on this point. If therefore certain sects prefer to find the fulfilment of Prema in some other desirable way, the necessity for them to take a firm stand against the attainment of Mukti must be apparent. But this does not mean a stand against Mukti itself, for Shanta is admitted to be at the foundation of all the Bhabas. That is to say, though there may not be a desire for final Mukti, to be a Jivan Mukta is the sine-qua-non for perfection in any of the Bhabas. Then again, if you do not want the final Mukti by merging yourself in Brahman, you have the option to take to your own agreeable path of Seba, i.e. loving service to Bhagaban. Undoubtedly here too you

have a vast, perhaps infinite field of divine bliss before you which will take you through successive and alternate experiences of union and separation, culminating in what is called Udghhrna i.e. divine madness (दियोगाद) such as we find in Sri Gouranga in his closing years at Puri. As we have shown elsewhere (Introduction II) on the authority of the Srimad Bhagabat, some among the Bhaktas do not wish unity with Brahman for the reasons given above; and due allowance must be made for the feelings of the Bhaktas of this class. It may be said with fairness that the Goudiya Vaishnabas belong to this class, and therefore it is perhaps necessary for them to lower down even the highest goal prescribed by the Shastras. There is therefore absolutely no question of superiority or inferiority in the matter,—it is a pure question of individual choice at its best. Narad says,-

ॐ गृथमण्डारम्यासित-रूपासित-पूजासित-स्वरणासित-दास्यासित-स्व्यासित-काना सित-वान्सव्यासित-त्रात्मिविदनासित-तन्त्रयतासित-परमिवरण्डासित-द्रासित्रक्षं एकथापि एकादश्रधा भवति — (Sutra 82.)

This means,—"Highest Bhakti, though essentially one, attracts individual Bhaktas to Bhagaban in eleven ways of attachment, viz., some are attracted by His greatness or sublime attributes (Parikshit), some by beauty (Gopis), some by devoted worship (Prithu Raja), some by remembrance (Prahlad), some by service (Hanuman), some by a comrade's love (cowboys, Arjuna), some by a woman's love for her lover (Gopis), some by a parent's love (Nanda, Jashoda), some by self-surrender (Bali Raja), some by a desire to attain perfect one-ness with or merging in Him (Shuk-Deva), some under extreme pangs of separation (Gopis)."

Why should it be so? The answer is—tastes differ. Narad does not attach any exceptional merit to anyone as compared to any other where *highest Bhakti* is the end or has been attained.

Now, once Seba is admitted, or enjoyment of Lila comes in, it must bring in its train, as a matter of course, all the emotional developments, described as 'Sthayi Bhaba," "Byabhichari Bhaba", 'Sneha', 'Man', 'Pranaya' etc. till their highest culmination. 'Bhaba' or 'Maha Bhaba' (both practically mean the same thing, explained in Chapter I) is reached. This last, the 'Mahabhaba' is said to be a state which is realizable only by one's own self (खर्गवेदा). The Juani may be excused if he says that this is veering round again to his own standpoint of unity with Brahman which is called खढपाविष्यति i.e., resting in one's own self where the bliss (भानन्द) is only self-realizable. Sri Gouranga who was the embodiment of Maha Bhaba or Radha Bhaba has shown what this means in his frequent unconsciousness periods during Gambhira Lila. The Gambhira Lila is really inexpressible by words. Yet if a Yogic interpretation (as attempted by some) is permissible one may say that the 'unconscious' state, admittedly an aspect (तरङ्ग) of his Maha Bhaba, was really perfect consciousness in Self inseparable from Brahman, i.e., what is called Nirvikalpa Samadhi when the whole world was a total blank to him, and which the Upanishad describes

यत्र नान्यत् पद्धति गान्यत् प्रयोति नान्यत् विजानाति स भूमाः (Chhandogya Upanishad 7. 24-1.)

That is,—"That Brahman state where nothing is seen, nothing is heard, nothing is perceived—that is Bhuma."

Vaishnab professors may also agree in this, though perhaps with a little qualification. They may admit that this is Nirvikalpa or asamprajnata samadhi (निर्द्धिकस्प वा चसमाजात समाधि), the climax of Yoga, but that it means a bit more which is the fact that even that state centres round Achyuta (अनुताय). In other words all outer perceptions, even of Lilas, are gone and the mind is centred only in Achyuta or Krishna. The Adwaitin will have little objection to accept this position. Because, who is Achyuta or Krishna but the Self, the Paramatman.

According to the same interpreters, when he came back to physical half-outer-consciousness (पर्ववासद्या) he used to resume the thread of talk about his outer Lila-experience (which is no doubt the replica of the inner) in which he had been absorbed just previous to falling into the 'unconscious' state. The inner experience is only self-realizable and therefore beyond expression. It is even impossible to determine its Swarup, i.e. what it in essence is, because in that state the Chitta or mind ceases functioning (चित्र इतिश्रष्य and remains only as Samskar विश्वश्रष्यायायाय पूर्व: संस्तारभेषाड्य:—Patanjal Sutra.)

In any case unity with Brahman seems to be the inescapable position, whether with a Jnani or a Bhakta, as the final goal, as the logical end of all Sadhan. That is why Maharshi Shandilya in his famous 'Bhakti Sutra', declares that the consummation of Bhakti Sadan is,—
भनगभस्त्रावदद्यंद देखिलयान् मलन्तम्।—(Sutra 96.)

That is,—"Even the last vestige of the perception of duality is gone, when Buddhi is merged in Brahman and identified with Brahman by means of utmost Bhakti."

Leaving aside, however, the question of individual preference as to whether enjoying Ananda (Lila or Seba or Bhaba) for ever and ever is the best, or being Ananda-Swarup is the best, it is unquestionable that as a means to reach the either consumption Bhakti has no equal, and as regards speedy effect, it is more efficient than Karma, Inan or Yoga (vide Narad Sutra 25). Bhakti is commendable for the additional reason that 'it is the easiest path' (Sutra 58), and, if we are permitted to add, the most harmless, flawless and soul-enchanting path. There are no two opinions on this point. Shankar in his well-known 'Viveka Chudamani,' a work on Adwaita Vedanta, utters the same truth thus,—

मोचसाधन सामगाां भितरिवगरीयसी। खलक्पानुसन्धानं भित्तिरित्यभिधियते॥

This means,—"Among all the means to attain Mukti, Bhakti occupies the first place. The quest after one's Swarup—the Self—, (or meditation on Sagun Brahman such as Ram, Krishna for Sagun Brahman is of essence nothing but the Self) is called Bhakti."

It goes without saying that Shraban, Manan, etc. are powerful aids to this. This definition of Bhakti can be accepted by the dualist (who says his Swarup, though Sat-Chit-Ananda like Brahman, is yet a part of His and His eternal servant) and the non-dualist (who says his whole Swarup is the same as Brahman) alike. For after all, this is the Great Search of life for both. The former's 'Atma-Nivedan'—surrender of self—is nothing, if not this search of his own self and its surrender to the Greater Self. Who is dearer than Self? None. "Self is dearer than son, dearer than every possession, dearer than all". (Vrihat

Aranyak). And this, the dearest Self, is Brahman or Bhagaban (as Bhagabat says—सन्धाई एकवायान्नः भववाया प्रियसताम्) A Bhakta only wants Bhagaban, the Self of his self, and has no eye to Mukti as a separate thing to be desired for. Mukti comes of itself, without asking for it, to the Jnani-Bhakta or Bhakta-Jnani. Let us, therefore, whole-heartedly join in and follow the exhortation of the great Sage Narad,—ॐ तसात् सेन याचा समुद्धाः:—(Sutra 33.)

"Bhakti is the means to be adopted by those desiring Mukti."

Mukti is Para-Bhakti or Brahma-Atma-Inan or Brahman Himself.

CHAPTER I.

SRI GOURANGA TEACHES RUPA

Rupa after extricating himself from the trammels of service, came home with a boat load of gold and silver. He gave away half of his riches to Brahmins and Vaishnabas and a quarter to his relations. The remainder he kept in deposit with good Brahmins to meet emergencies. leaving Rupees ten thousand at Gour, the capital city. for the expenses of Sanatan, his elder brother. Rupa hearing that Sri Gouranga was intending to leave Puri for Brindaban, sent two messengers to bring him definite news about this, so that he could take action accordingly. The messengers came back and informed Rupa that Sri Gouranga had already started for Brindaban. Rupa thereupon accompanied by his youngest brother Sri Ballava. otherwise called Anupama Mallik, left home in order to meet Sri Gouranga. When they reached Prayag (Allahabad), Sri Gouranga was also there on his return journey from Brindaban. The two brothers when they saw their lord, prostrated themselves at a respectable distance and began to recite many Shlokas. Sri Gouranga was pleased to see Rupa and said, "rise, rise, O Rupa, come here. Krishna's mercy is unspeakable. He has rescued von two from the abyss of worldliness." He read out a Shloka which means,—"(God says) A Brahmin, versed in the four vedas but devoid of Bhakti, is not dear to me. But a pariah, if my Bhakta, is dear to me. Give unto such a pariah as the proper object of charity and receive

charity from him. He is worthy of worship even as I am." He then embraced the two brothers, and in his mercy placed his foot on their heads. He had them seated beside him and asked them if they knew anything about Sanatan.

Rupa—"He (Sanatan) is locked up in the prison of king Hussein Khan. If you save him, he may be free."

Sri Gouranga—"Sanatan is already free. He will shortly meet me."

When Ballava Bhatta came to see Sri Gouranga, the two brothers saluted him with great humility. Bhatta went over to them, but they stepped back saying, "Don't touch us, we are untouchable sinners." Bhatta wondered but Gouranga was pleased, telling the former with a significant gesture,—"Don't touch them, they are of low caste! You are a vedic high class Brahmin, wise and devoted to sacrificial rites." But Bhatta, as he heard the constant chanting of Krishna Nam from their lips, understood the meaning of Sri Gouranga's gesture and said,—"They are constantly reciting Krishna's name. They cannot be low but are the best of men." On hearing this Sri Gouranga praised the Bhatta very much.

The touch of Sri Gouranga converted 'Dabir Khas' (this was Rupa's official title), late a minister of the muslim king of Bengal, into an outstanding figure in the spiritual world. And Rupa became a philosopher, a poet, an ascetic, a savant of exemplary character. Before he was sent to Brindaban he got his preparatory lessons direct

¹ न में भक्त यतुर्वेदी सहकाः श्वपचः प्रियः। तस्में दियं तती साम्चांस च प्रच्यी यशा श्वाहम ॥

from his lord at the sacred confluence of the Ganga and the Jamuna at Prayag. Sri Gouranga taught him here for ten days and made him what we find him, the incomparable Rupa, in his life and works.

Sri Gouranga says,—"Listen, O Rupa, I will tell you the signs of Bhakti Ras (Te). But I can give you only an outline of it, for it is an endless ocean. I will give you just a drop and make you taste of it. The universe is filled with countless Jivas, and each Jiva has to pass through eighty-four lacs of births. A Jiva is no bigger than the fraction of a hair divided into ten thousand parts."

Pandit Sham Lal Goswami paraphrases this as follows,—

"God is all-pervading Consciousness, and Jiva is only a conscious atom (বিন্ধান). If Jiva be all-pervading and not limited, then there can be no such things as the Ruler and the ruled. God is cause and Jiva is effect. God controls Jiva as cause controls its effect. Though an effect, yet Jiva was never born. Jiva is a beginningless energy (মার) of God. As wind causes bubbles on the surface of water, so Purusha (Spirit) in association with Prakriti (matter) brings forth vital forces. . . . With the origin of Upadhis (conditions), name and form, occurs the birth of the Jiva. A Jiva ceases to exist (as such) with the disappearance of the Upadhis."

Sri Gouranga proceeds,—"Jives are of two classes, moving and unmoving. Under the former, besides human beings, come also the birds, the aquatic and other animals on the surface of the earth. The number of men is small compared to other animals. Among men there are

Mlechhas, Pulindas, Bouddhas, and Sabaras (barbarous and materialistic races). Half of those who are believers in the Vedas are so only in name. They do acts forbidden by the Vedas and observe no religious rules. Among the practically religious large numbers of people are devoted to Karma (rituals). One Inani is superior to ten millions of Karmis. Among ten millions of Jnanis one may attain Mukti. A Bhakta of Krishna is rare even among ten millions of Muktas. A Krishna Bhakta is desireless and therefore full of peace, while those who desire enjoyment (मृत्ति), liberation (मृत्ति) and power (मित्रि) are all without peace. He is a fortunate Jiva who in his roamings (births) through this universe gets, by the grace of Guru and Krishna, the seed of the Bhakti creeper. Like a gardener, he sows the seed and waters it with the acts of hearing (Shravan) and reciting (Kirtan) God's name. The creeper springs forth, grows, goes beyond the material worlds (AMING), reaches Biraja (विरजा,—the stream that flows between the material and the blissful worlds), then Brahman Loka (the sphere of Mukti), then Paravyoma (the outskirts of Goloka or Brindaban), then comes to Goloka or Brindaban (the abode of Radha-Krishna) and goes up the all-giving tree of the feet of Krishna. There the creeper extends and yields the fruit of Prema, the gardener going on all the time watering it with Shravan etc. But care should be taken against the mad elephant of 'Vaishnab Aparadh' (committing offences against a Vaishnab devotee)1 displacing or tearing

¹ These offences are of six kinds, viz.—Beating, traducing, being enemical to, not showing honour to, insulting and not feeling pleased at the sight of, a Vaishnava. These offences cause downfall.

up the creeper. Care should also be taken to see that these parasites do not grow upon the creeper,—viz., desires of enjoyment and liberation and countless other desires, commission of prohibited acts and of violence on creatures, desire for gain, honour or fame. If these parasites are allowed to grow, the growth of the Bhakti creeper will be stunted. Let the gardener cut down the parasites, lead the creeper to Brindaban and taste of its Prema fruit. This is the best fruit of life and the highest consummation, the other four kinds of fulfilments (धर्म-पर्य-काम-मोच) are worth nothing compared to Prema.

"Only pure Bhakti can give birth to *Prema*. So I will tell you what pure Bhakti means. Bhakti means cultivation of those kinds of physical (hearing and reciting Krishna's names and deeds) and mental (remembering His names and deeds) habits, acts and thoughts which should be most agreeable to Sri Krishna and which should be entirely dissociated from all other desires, all other forms of worship and also from *Jnan* and *Karma*. This follows the definitions of Bhakti given in *Pancharatra*² and Srimad Bhagabat."

Pandit Sham Lal Goswami explains the above thus,— "Bhakti is of two kinds, Sopadhiki (with upadhis, i.e., conditioned) and Nirupadhiki (without upadhis i.e. unconditioned). The upadhis are (1) other desires, and (2) other mixtures. Bhakti with upadhis is secondary, and without upadhis the primary. That Bhakti is the best and the foremost where the cultivation of physical acts and thoughts (referred to above) is devoid of other desires and

¹ See Introduction III.

² See Introduction III.

mixtures. Other desires are those of enjoyment and libera-Other mixtures are those of Inan (a sense of unity of Jiva with God) and Karma (religious ceremonies, rituals, also Yoga practices). . . . Bhakti with desires (such as that of the distressed, and supplicants for some earthly or heavenly good) can give enjoyment here or hereafter. Bhakti with desire of liberation is Swatic and therefore comparitively purer. This Bhakti is often mixed with Jnan, Yoga or Karma. The results of Bhakti mixed with Karma, Yoga and Inan are respectively purification of the mind, communion with Paramatman leading to progressive liberation (ज्ञम मुत्ति), and realization of Brahman leading to direct and perfect liberation (सवी मुक्ति). Best Bhakti is quite different from and independent of these kinds of mixed Bhakti: The cultivation of the mental habits and, exercises involved in the practice of Bhakti definitely show that even Bhakti is an aspect of Jnan."

Sri Gouranga continues,—"Prema cannot come till there is desire or Bhukti or Mukti. From Sadhan Bhakti (i.e. Bhakti practised through certain mental and physical exercises) comes Rati which, when intense, is Prema. The growing Prema in its progression takes successibly the names of Sneha, Man, Pranay, Rag, Anurag, Bhaba and Mahabhaba. These are Sthayi (constant) Bhabas. If with these are mixed Bibhaba, Anubhava, Swatic Bhaba and Byabhichari Bhaba, the extract of Krishna Bhakti becomes like necter in taste, just as curd mixed with sugar, ghee, pepper and camphor becomes a delicious drink, called Rasala. According to the temperaments of parti-

¹ Definitions of these perceptions have been given as far as possible at the end of the chapter.

cular Bhaktas, Prema is of five kinds, viz.,—Shanta, Dasya, Soukhya, Vatsalya and Madhura.¹ . . .

"The examples of Shanta Bhaktas are the nine masters of Yoga (Kabi, Havi and others), and the four Sanas namely, Sanaka, Sananda, Sanatana, and Sanat Kumar. Dasya Bhaktas are to be found everywhere and they are numberless. Soukhya Bhaktas are Sri Dam and others in Brindaban, also Bhima, Arjuna and others elsewhere. The parents and other superiors of their rank are classed as Vatsalya Bhaktas. The milkmaids of Brindaban are the chief Bhaktas in Madhura Ras, the queens at Dwarka and the Lakhshmis, who are countless, being inferior to the Gopis."

Then Gouranga concludes thus,—"I have given you only an indication of the *Bhakti Ras*. Ponder over these lessons and dilate on them in mind. By constant thoughts Krishna appears in the mind. Even an ignorant man can, through His grace, cross the ocean of *Ras*."

So saying Sri Gouranga embraced Rupa and intended going to Benares. Rupa fell at the feet of his lord and prayed,—"If you permit, I shall accompany you. I cannot bear your separation."

Sri Gouranga replied,—"Your duty is to do what I tell you to. You are so near Brindaban. Go there, and then you may come back through Bengal and meet me at Puri."

Rupa and his brother went to Brindaban. Sri Gouranga came to Benares where Sanatan, after his escape from prison, arrived and met him.

¹ These have been fully explained, vide Chapter XVIII of "Sri Gouranga—The Man."

Rupa stayed for a month at Brindaban and then left, expecting on the way to find Sanatan who was coming to Brindaban from Benares under Sri Gouranga's command. Rupa had heard about his brother's escape from prison and the subsequent events. (See Chap. II).

Rupa coming to know that Sanatan was travelling by the bank of the Ganjes, took that route. But Sanatan after reaching Allahabad, took the public high way which leads direct to Mathura. Hence the brothers could not meet each other.

The austerities which Rupa and Sanatan practised at Brindaban were severe, especially for these two persons who had been lately rolling in wealth. Pilgrims back from Brindahan were always asked by Gouranga's followers as to the life the two brothers lived there. And the account these eye witnesses gave was this,—"They are homeless. They pass solitary nights, each under a tree, but not under the same tree for two nights. They beg for a coarse breakfast at any Brahmin's house, and sometimes have it by begging morsels at several doors (मधुकरि). They have given up all luxuries and live on dry bread and gram. Only a water pot in hand, a patched up quilt and a tattered loin cloth on, each of them takes pleasure in topics on Krishna and dance at the very name of Krishna. Out of twenty-four hours, they take even less than two for rest, and spend the remaining hours of the day and night in worship. Sometimes it happens that they take absolutely no rest and spend the whole night in worship. Sometimes they write books on Bhakti, hear the life-story of Gouranga and meditate on Gouranga."

- Rati (रिव)—Rati is a kind of feeling (भाव). It is the attachment of the mind to something, the possession of which makes one feel all happy. It is characterized by absorption of the mind in that thing and becomes temperamental,—a permanent mental feature (धारो भाव).
- Prema (प्रेम)—When Rati deepens, it takes the name of Prema. Prema is characterized by its most soothing effect on the mind and affection for the object of love. The essential sign of Krishna Prema is a blissful self (सान्हाका).
- Sneha (केइ)—When Prema, in its intense form, melts the mind and the mind thus becomes unable to bear separation from the beloved for a moment, it is called Sneha.
- Man (মান)—When intense Sneha makes the mind taste of a certain unexperienced-before sweetness, but at the same time assumes the guise of uncharitableness towards the beloved, it is known as Man.
- Pranaya (গ্ৰহা)--When an intense state of Man binds the mind in unification to the beloved, it is called Pranaya.
- Raga (বাৰ)—When intense Pranaya converts even keen sorrow into happiness, it is Raga.
- Anuraga (षत्राग)—When Raga becomes intense and causes newer and newer forms of pleasure to flow from the association of the beloved, constant enjoyment of whose company might otherwise produce indifference or satiety, it is called Anuraga.

- Bhaba (भाव)—When Anuraga brings on a state which is only realizable by one's own self (खरंबेच द्या) and therefore inexpressible otherwise, it is called Bhaba.
- Maha Bhaba (महा भाव)—This is practically the same as Bhaba and of course the highest culmination of all the previous states. This is rare even among the queens of Sri Krishna at Dwarka and is illustrated only in the lives of Gopis of Brindaban, especially Radha (सेंद्र महा भाव द्या राषा उत्तुरायो)।
- Sthayi Bhaba (स्थायोभाव permanent Bhaba)—In Bhakti literature the Rati in relation to Krishna is called Sthayi Bhaba, vide definition of Rati above.
- Bibhaba (विभाव)—It is of two kinds,—(a) Alamban Bibhava (आल्यन विभाव)—The object that generates Bhaba or Rati, e.g., Krishna is the Alamban of Radha's Rati and Radha is the Alamban of Krishna's Rati. An intimate Bhakta or associate of Krishna is an Adhar Alamban. (b) Uddipan Bibhaba (उद्दीपन विभाव)—That which inflames, accentuates, causes the Rati to grow, e.g., the southern wind (भवय भावत), moonlight, Sri Krishna's qualifications, dress, smile, flute, footmark, places like Brindaban, Tulsi plant, Bhakta etc.
- Anubhaba (মনুমাৰ)—The outward physical signs which appear when Rati, through Alamban and Uddipan becomes manifest, go by the name of Anubhaba, e.g., dancing, singing, rolling

on the ground, crying, twisting the body (गामादा मूदी), roaring, yawning, quick respiration, ignoring public opinion, discharging saliva (बाला यान), grating laugh (यह हास), reeling (व्या) hiccup (हिंका) etc.

Satwic Bhaba (सालिक भाव)—The mind which is possessed by any Bhaba in relation to Krishna is called Satwa, and the symptoms of Satwa are called Satwic Bhabas. These are eight in number, viz.,—Stupor (सम), Perspiration, thrill (रोमाञ्च) broken voice, shaking, physical discolourment (वैवर्ष), tears, cessation of physical functions or unconsciousness.

Byavichari Bhaba (অभिचारो भाव)—It is otherwise called Sanchari Bhaba (सञ्चारो भाव), because it adds motion to other Bhabas. A Byabhichari Bhaba is not itself constant, and though active for a short time, adds zest to and thus enhances the effectiveness of the Sathayi or permanent Bhaba. The Sthayi is like an ocean and the Byabhichari Bhabas are like the rising and falling waters of the ocean. The Byabhichari Bhaba is of thirty-three kinds, such as, sorrow, repentence, pride, fear, despair and so on.

There are seven other Rasas (रस) which at times take minor parts in the play of Shanta, Dasya etc. They are humorous (हास), Marvellous (अहुत), Heroic (बीर), Pathetic (करण), Revolting or hateful (बीसरस), Angry (रौद्र) and frightful (स्थ).

CHAPTER II.

SRI GOURANGA TEACHES SANATAN.

Rupa, at the time of quitting the service of the Mahomedan king, Hussein Khan, and bidding farewell to his worldly career for ever, had left a sum of Rupees ten thousand in deposit with a shopkeeper of Gour, the then Capital of Bengal, as the probable price of freedom for his elder brother Sanatan who was rotting in jail as a state prisoner. Rupa came home and sent an intimation of this fact to his imprisoned brother and advised him anyhow to get out of jail and make good his escape with the help of the money, and proceed to Brindaban. Sanatan was pleased and bought the assistance of the Muslim gaoler in the following manner. Sanatan told the Jailer,-"You are a living Pir (Musalman Saint) and a very pious soul indeed. You are well acquainted with Kuran and your sacred books. You know that any body who can with his own money set at liberty even a single prisoner is rewarded by God with salvation. In times past I did you many a good turn. You can now repay my service by setting me free for which I offer you five thousand Rupees."

The Jailer replied,—"I fear the wrath of the king, if I take this step."

Sanatan,—"Don't you fear. The king has gone to the south (on a military expedition). If he ever returns, tell him when I was out to answer a call of nature on the banks of the Ganjes, I jumped into the river with my fetters on and got drowned or was carried away by the current and that, though you tried your best, you could not recover my body. There is no fear on this score, because I will not stay in this city but will turn a *Darvesh* (Mahommedan Faqir) and go to Mecca!"

Finding the Jailer hesitating, Sanatan piled Rupees seven thousand before the officer. The Jailer eyed the big offer and took the tempting bait. He threw off the fetters of his ward and took him across to the other side of the Ganjes under cover of the night. Sanatan avoided the public road, took an unfrequented track, and was running on day and night until he reached a hill called Patra. There he went to the landlord, a petty Zemindar, and requested him for help to scale the hill. The Zemindar was told by an astrologer that Sanatan had with him eight gold Mohars, and pretended to show him unusual honour with the ulterior object of killing him for the money. After two days' fast, Sanatan partook of the fare provided by the Zemindar, but a shrewed man that he was, he suspected that at the bottom of all this exceptional attention there might be something else,-not a mere consideration of respect for a guest. Sanatan asked Ishan, the servant who accompanied him, if the latter had any money with him. Ishan admitted that he had seven gold mohars. Sanatan rebuked him and told him that it was not money but death. Sanatan then took the gold mohars and went straight to the Zemindar and placed the money at his disposal and requested him to arrange for a safe crossing over the hill. The Zemindar laughed and confessed that he had intended to murder Sanatan for the money at night and was glad that he had not to commit the sin; but he was so pleased that

he declined to take the money. Sanatan told him,—"If you do not take the money, somebody else on the way may kill me for its sake." The man then accepted the money and ordered four sepoys to escort Sanatan safely over the hill. Sanatan again asked Ishan if the latter had still any money left with him. Ishan said he had one more gold mohar left. Sanatan asked him to go back home with his mohar.

Sanatan now alone, penniless and without fear, reached Hazipur where Sri Kanta (श्रीकान), his sister's husband, was staying at the time on a royal commission with three lacs of rupees for purchase of horses. Sri Kanta quite accidentally saw Sanatan and pressed him to give up the attire of the Faqir and be a gentleman again. Sanatan did not agree, left Hazipur to wend his way to Benares. When Sanatan came to Benares in the garb of a Faqir, he heard that his lord Sri Gouranga was also residing there at the time in the house of Chandra Shekhar. Sanatan came to Chandra Shekhar's house and was waiting outside. From inside the house Sri Gouranga felt the presence of one of his chosen, and told Chandra Shekhar,—

"Go and bring the Vaishnab who is waiting outside at the door."

Chandra Shekhar went but came back and told Sri Gouranga,—"I do not find any Vaishnab at the door."

"Is there anybody at the door?"

"There is a Darvesh."

"Bring him in."

Sanatan was coming guided by Chandra Shekhar. As soon as Sri Gouranga's eyes met Sanatan, he left his seat and advanced and took the latter in his arms. Sanatan cried,-"O lord, do not touch me! I am untouchable." But the lord heeded not and said,—"I touch you to purify myself! By your Bhakti you can purify the world." Locked in each other's embrace, both began to shed tears of love. Gouranga took Sanatan by the arm, seated him by his side, caressed him and nursed him with tender affection. Under his direction, Sanatan had a shave and a bath in the Ganjes. Chandra Shekhar gave him a new cloth which Sanatan refused and begged for an old cloth instead. Sanatan had a rather costly blanket on. Sri Gouranga significantly looked at it. Sagacious Sanatan understood the meaning of Gouranga's glances and, at the Ghat of the Ganjes, exchanged the blanket with a tattered wear of another man. Sanatan attired himself in the loin cloth of a Sadhu and began to live by begging. Who is the greater,-Sanatan the minister of the king of Bengal or Sanatan the Vairagi Sadhu? Let Shankaracharya reply,—"Fortunate is he who wears a loin cloth!" Let Sri Gouranga reply, —"Sanatan, Krishna is very merciful. He has taken you out of hell." Sri Gouranga was pleased with Sanatan's humility and sacrifice, -qualities essential in a true disciple and learner. Sanatan had this time the advantage of Sri Gouranga's company for two months, and this period was utilized by the latter in giving his worthy disciple a thorough grounding in the Goudiya Vaishnab Philosophy.

Sanatan fell at the feet of Sri Gouranga and asked,—
"I have wasted my life in useless pursuits. I am ignorant. Who am I and why do the three kinds of miseries (of body, mind and the phenomenal world) afflict me? What is the goal of life and what are the means of reaching it? Have mercy on me and teach me."

It will be seen that Sanatan went to the very root of the problem of human life. Sri Gouranga said,-"You have got the grace of Sri Krishna. You know every thing. You have no miseries. Yet you are asking me about these things, because it is the nature of Sadhus to do so in order to be confirmed in truth. I will tell you every thing, because you are a fit person to propagate the cult of Bhakti." Sri Gouranga proceeded,—"A Jiva has been by nature Krishna's servant from a beginningless past and shall remain so for eternity, whether he knows it or not. He is the 'Tatastha Shakti' of Krishna, and is a manifestation of His Shakti which is both separate and not separate from Him.1 For example, the outer rays of the sun are, in point of their illuminating nature, not separate from the sun, but as fractional parts of the sun they are separate from the sun. Also when they are covered by shade they are cut off from the sun and become separate from it. Again the spark of a fire is, as light, not separate from fire: but when the spark goes out, or when it falls in a dark place, it becomes separate from the fire. A Jiva under the influence of Maya forgets Krishna and turns to the outer objects, the senses, in consequence of which he alternately suffers and enjoys, being sometimes in hell and sometimes in heaven, as if he were a criminal ducked in a stream under orders from a king. A Jiva can free himself from Maya, when by the grace of saints and the teachings of Shastras, he turns his mind to Krishna. Krishna in his mercy has caused the Shastras to be written, so that the Maya-charmed Jiva can acquire wisdom. Krishna

¹ This has been explained in "Introduction II-Brahman-Ishwar-Jiva-Jagat."

through the Shastras, through Guru and Himself as the Teacher within, saves the suffering Jiva when he realizes that Krishna is his Lord. But this state can only be attained by Bhakti."

Sri Gouranga proceeded to illustrate this by a story which runs thus,—once an well-informed man came to the house of a poverty stricken person and told the latter about his father's death elsewhere and also about the wealth left behind,—somewhere under ground within the compound of the house. The poor son knew not where to find it until his visitor explained him the means. The visitor said.— 'If you dig on the south, you will get a host of wasps to sting you. If you dig on the west you will meet a Jakhsha or demon who will obstruct your path. If you dig on the north you will meet a black cobra which will devour you. Dig then just a little on the eastern side and you will come by the wealth.' The warning given here against failures on sides other than the east refers to the paths of Karma, Yoga and Inan. Because Karma, like the sting of wasps, brings sufferings in its track; Yoga only produces union with Paramatman, but cannot make the Yogi enjoy the sweatness of Krishna, just as a Jakhsha only guards over his treasure but cannot enjoy himself or make others enjoy; and Inan, like the cobra from whose grip the victim never escapes, permanently disables the Jiva from realizing the sweatness of Bhakti. The remaining side, the east, is the path of blissful Bhakti, which like the rising sun on the eastern horizon, dispels darkness and fills the world with its effulgent rays.

According to the revealed scriptures three things are to be determined to arrive at the truth and gain the end

in view. These three things are,—the Relation (संबन्ध). the Means (चिमिष्वेय) and the Need (प्रयोजन)

1. THE RELATION. (前南南)

The one thing and the only one thing which all scriptures bear relation to, aim at, elucidate and demonstrate is Krishna, the Supreme God, By direct assertion, by analogy, by positive and negative proofs, the scriptures want to establish Krishna. Krishna has three energies, viz., the conscious energy (चित्रश्राक्त), the material energy (माया श्राक्त), and the organic energy (जीव श्राक्त); but the expressions of the energies are endless. Krishna in His real essence is One Undivided Consciousness (श्रद्ध ज्ञानतम्ब अजेन्द्र नन्दन) which appears as Brahman to the followers of the Inan path, as Paramatman to the followers of the Yoga path, and as Bhagaban to the followers of the Bhakti path. The Bhagaban aspect is the fullest and the other two are His parts.

Krishna's manifestations come under three categories, viz.,—Swayam Rup (स्वयं रूप), Tadekatma Rup (तद्कातम रूप) and Avesha Rup (षावेश रूप).

(1) Swayam Rup.—Krishna has a form of His own which is unique and is the prototype of all other forms of His.¹ This, His own form, is technically called Swayam

¹ The meaning aimed at is that Krishna appears in different forms, yet He remains intact in His own form. Expression of innumerable forms in His own unchanged form is what is believed to be true. That is to say, He does not become many, but many appear in His one and the same form. In His one and the same form different forms, colours, weapons, dresses, characteristics and names are noticed. (মন্ত্ৰ কৰ্ম एक ক্ষম লাছি কিছু মিই)

Rup. It is that of a boy of Kishore age (between 10 and 16 years), dressed as a cowboy or a milk-man's son, a flute in hand etc. The Swayam Rub manifests itself in two ways, viz.—(i) Primary (technically called Mukhva Prakasha or प्रभाव प्रकाश Prabhaba Prakash), such as the numerous Krishnas in the Rasa (रास) Dance, or in His queens' boudoirs in the palaces of Dwarka, and (ii) Secondary (technically called गोण प्रकाम Gauna Prakasha or विलास Vilas), such as (a) Krishna as Devaki's son when two-armed. Balaram and others (वैभव प्रकाश), and (b) fourarmed Narayan in Vaikuntha, Devaki's son when fourarmed or with Khshatriya (not cowboy) characteristics (प्रभाव विलास). Vilases have their sub vilases again, and the chief among them number twenty-four. On the chief eight points of the Paravyom, reside these twenty-four manifested Gods, three on each point and each in a Vaikuntha of his own. The whole Paravyom is presided over by the great Narayan. Some of these Vilases come: down on eath as Avatars from time to time.

- (2) Tadekatma Rup.—The two kinds of secondary manifestation—(a) and (b)—mentioned above come under this head. Tadekatma, except as regards its get-up and certain characteristics, is all but Krishna's Swayam Rup. Tadekatma is called Swamsa (संग i.e. own part) when it is of lesser powers than vilas. The examples of Swamsa are the Avatars such as Purusha (पुरुष), Matsya (भन्ष), Kurma (नर्ष)) etc.
- (3) Avesha Rup.—Any highly evolved Jiva who is imbued by Krishna with a part of His power (মান), such as Jnan etc., is called His Avesha Rup. Avesha Rupas are innumerable, and may differ according to the degree

of power imparted. The examples are,—Sanakas (Jnan Shakti), Narad (Bhakti Shakti) and so on.

The Sub-Vilases referred to above have again their own sub-vilases, and in this way they are innumerable,—each with a separate kind or set of dress, weapons, characteristics etc. Some details may be found in the original text (Chaitanya Charitamrita).

AVATARS.

Krishna's Avatars are innumerable just as the streamlets issuing from a vast lake are innumerable. All the Avatars are permanent residents in Paravyom or Vaikuntha, the abode of Narayan, which lies beyond the created universe. They are called Avatars when they descend to the created worlds for special dispensations. They are of six kinds, viz.,—

(I) The First Purusha (স্থান্ত্ৰ্য).—As mentioned above, Balaram is a Vilas manifestation of Sri Krishna. Sankarshan is a part manifestation of Balaram, and is the first functionary at the beginning of the creation. Of the three energies of Krishna, Will (ছক্তা মালি), Intelligence (মান মালি) and Action (লিয়া মালি), the last predominates in Sankarshan. Sankarshan is lying down in the Karanarnaba (Ocean of the primordial cause), otherwise called Biraja, which is free from the contamination of the material Gunas and is the boundary between Paravyom and the material worlds. Matter or Maya or Prakriti is on the world side of the ocean. Maya cannot touch Sankarshan. Yet the association of Purusha i.e. Sankarshan with Prakriti i.e., Matter, is necessary for the creation of the worlds. Sankarshan therefore touches Maya

with the 'reflection of the light of his body' (सांग विशेष प्राथम रूप). Srimad Bhagabat says,—'Purusha is a part manifestation of the Chit Shakti, that is, the Supreme Shakti of God. Influenced by Chit Shakti and Kala Shakti (काल पांक) Purusha places the seed of Jiva-consciousness in Maya. The Purusha-vitalized part of Maya (or Purusha in Maya) acts as the efficient cause (निमन कारण) and the purely matter part of Maya as the material cause' (उपादान कारण) of the worlds. The association brings forth the evolution of the creation, first in the form of Mahat Tattwa, i.e., the Great Principle which is the subtle foundation of the mind, the senses and so on down to the elements of earth, fire etc., also of the Jivas according to their previous Karma. This First Purusha (Sankarshan) is also called Maha Vishnu, or Maha Purusha.

(2) The Second Purusha (हितीय पुरुष).—The First Purusha having created innumerable worlds as above, multiplied himself into innumerable self-same forms, by one of which he entered each of these worlds and became its Knower or Controller. After having entered a world he found it 'completely dark and without accomodation for him.' He contemplated and filled half the space with the sweat of his body and laid himself down on a serpent bed in this water which is called Garbhodaka (Gestation ocean). Out of his navel grew up a lotus in which Brahma was born, and in its stem were created the seven upper and the seven nether regions. This second Purusha as Brahmâ creates, as Vishnu preserves and as Rudra destroys. He is also called Hiranya Garbha, the Controller of his world and the Thousand-headed One (सहस भीवां पुरुष:) in the Vedas.

(3) The Third Purusha (হরীয় দুষ্ণ).—Vishnu, the Preserver mentioned above, is called the Third Purusha who is the Controller of each individual self. He rests in Kshirodaka (Milk Ocean).

These three are the Purusha Avatars of Krishna.¹ Krishna's *Lila Avatars* (তীতা মননাৰ) are numberless. The examples are the Fish, the Tortoise, the Boar, Ram, Narsingha, Baman and so on.

GUNA AVATAR.

Brahmâ, Vishnu and Shiva, mentioned under head "the Second Purusha", are the Guna Avatars (गुण अनतार) of Krishna. The place of Brahmâ as creator is generally

¹ In Theosophical literature the First Purusha is described as the "Supreme Logos", the Lord of the whole creation; the second as the "Solar Logos", the Lord of one world or solar system; and the third as the "Planetary Logos", the Lord of each planet. For Vedantic view see Introduction II. It may be added here that, in the matter of creation, Ishwar (Brahman with Maya) is the First Cause, the Controller of all causal bodies. From Ishwara comes Hiranyagarbha, the Second Cause, the Controller of mental bodies (not of any one world but of all worlds). From Hiranyagarbha comes Virat, the Third Cause, the controller of all physical bodies (of all worlds). From the Vrihat innumerable Brahmâs, Vishnus and Shivas spring forth. Each trinity (Brahmâ-Vishnu-Shiva, each in its own field) is the Regulator of one of the worlds. In one particular creation (क्ल्प) Brahmâ cromes first, in another Vishnu, in another Shiva. That is why the order of priority varies according to different Shastras. In Puranas this is largely determined by causes explained in Introduction I. In Vedic literature generally we find that the word 'Brahmâ' stands for Hiranyagarbha (e.g. see Manduk Upanishad 1-1-1). Except Ishwar, the Karan Brahman, all are Karjya Brahman, controlled by Maya and merge in Ishwar in Pralaya.

filled by promotion of some one from the rank of Jivas who has exceptional deeds of virtue and Bhakti to his credit, and is invested with power by Krishna through the second Purusha to do the creation work. If in any aeon (कल्प) a suitable Jiva is not available, Ishwar Himself, by a part manifestation, takes the office of Brahmâ. For the purpose of destruction, a fractional part of a part of Krishna Himself (निजांग कलाय) takes on Tamas Guna and assumes the form of Rudra. Rudra is associated with Maya and subject to changes (विकारी). He is not separate from Ishwar or Krishna, and yet is a separate entity in the same wav as milk mixed with acid becomes curd which is nothing but a form of milk but cannot become milk. Vishnu, though Satwa Guna predominates in him. is vet beyond Gunas and Maya, and is almost equal in power to Krishna, being a part of the latter. Brahmâ and Shiva are Bhaktas and obedient servants of Krishna but Vishnu's essential form is the same as Krishna's.1

MANWANTARA AVATAR.

Manwantara Avatars (मन्त्र अवतार) are countless. There are fourteen such Avatars in one day of Brahmâ's life (Brahma's one day is equal to 4,298,280,000 human years); therefore, 420 in one month, 5,040 in one year, and 5,04,000 in his total life period which consists of his one hundred years (i.e. 15,4738,080,000,000 human years). There being countless worlds and countless Brahmâs, the number of Manwantara Avatars is simply beyond calculation.

¹ For a contrast see Introduction I.

² See Vishnu-Puran.

YUGA AVATAR.

Krishna comes down on earth in each of the four Yugas, viz., Satya, Treta, Dwapara and Kali, taking on bodies of white, red, dark and yellow complexions respectively. Jnan, sacrificial rites (यह), worship (of Krishna) and Sankirtan are the respective means of salvation prescribed for the four Yugas. In Kali (the present Yuga) Sankirtan is the principal religious duty, and yields the same fruit as Jnan etc. in other Yugas.

Here Sanatan asks,—"How are we to know a certain being to be an Avatar or not? Gouranga replies,—"We are to decide it by the signs given in the Shastras. An Avatar does not say 'I am an Avatar'. But the sages have described in the scriptures the means by which to know an Avatar. He is an Avatar whose physical as well as mental characteristics (सहस् पाचा) and also whose deeds (तरस् पाचा) answer to the prescribed requirements. An Avatar is recognized as such only by some discerning persons (यह दृष चारी केष्ठ जानेन दृश्यर).

Sanatan again intervenes and asks,—"If in this Kali Yuga there is a person who is of yellow complexion, whose work is to spread Sankirtan and who distributes Krishna Prema I can certainly take him to be an Avatar of Krishna. But would you kindly confirm my conclusion, so that all doubts may be removed?"

[Sanatan's object was obvious. But Gouranga abruptly put a stop to his disciple's curiosity and said,—"Sanatan, give up all this ingenuity." Sanatan thus failed to get an admission out of the mouth of his lord that he was an Avatar].

SHAKTYAVESHA AVATAR.

The Avatars under this head (মন্তাৰীম স্বৰনাৰ) are the same as those under 'Avesha Rup' described before. The 'Bhibhutis' or Power-manifestations mentioned in the Bhagabat Gita (Chap. X) all come under this head.

[It will be observed that most of the above named Avatars are either *Swamsa* (Krishna's own part), or *Avesha* (possession). Krishna, however, though a *Lila Avatar*, is *Purna*, i.e., the full God.]

CONTINUITY OF KRISHNA LILA.

Sri Gouranga then explains to Sanatan that Krishna's Lilas whether relating to His birth, childhood, boyhood or budding youth are continuous, eternal and without break, both in Goloka, his permanent abode, and in the material worlds. To his Bhaktas he always appears in his budding youth (विशोद वयस) which is said to be the best part of life. He appears successively in one world after another and does His lilas continuously, just as the sun goes round the constellations in the zodiac in unbroken rotations. He is the fullest in Goloka or Brindaban, fuller in Mathura and full in Dwarka.

VAISHNAB COSMOGRAPHY.

The topmost region is Goloka which is Krishna's innermost quarters, full of sweetness and powers. Here

¹ Krishna's Lila in Goloka is unmanifest and is only with the perfect (বিদ্ধ) and continues simultaneously with His manifest lilas with the perfect and the aspirants alike (বিদ্ধ and স্বাধক) in the material worlds. In this sense both His Lilas are eternal (Nitya)

he lives with his family, i.e. father, mother, Gopis, Radha, friends, companions, cows. Constant (नियातीका) Lilas such as Rasa (रास), play with cowboys, etc. etc., are going on simultaneously there. Yoga Maya is arranging all this as His hand maid. Brindaban is the replica of Goloka. Though Brindaban is apparently a material region, and Goloka purely a non-material one, yet all the transcendentialism of the latter characterizes the former through the power of Yoga Maya.

Below Goloka is Paravyom which is Krishna's middle quarters, and in which are located numerous Vaikunthas. Each Vaikuntha is immense in dimensions, but all the Vaikunthas put together occupy only a corner of Paravyom, -so vast in extent it is. Here the companions and attendents of Sri Narayan (four-handed manifestation of Sri Krishna) reside, full of divine powers. Goloka, Paravyom and the Vaikunthas combined are like a lotus of which the first is the innermost centre (अधिका), and the last two are the petals (दल). Next down is Brahman Loka (রয়জীক) or Mukti Loka, for this is the region of formless Brahman, the light of Krishna's body, and is the goal of those who seek Nirvan Mukti. [This is not to be confounded with Brahma Loka or Satya Loka which is creater Brahmâ's region, and located within Brahmanda (बहाए) i.e. the created material worlds.]

Below and round Paravyom is the Biraja (विरञा) which extends like an ocean and forms the boundary between the non-material regions of Goloka and Paravyom on the one side, and the material worlds on the other. The material worlds, which are the expression of Krishna's Maya Shakti, represent only a quarter of His power, and the non-material regions which are immortal, eternal,

the expression of His Chit Shakti, represent the remaining three-fourths. Within the material worlds lies the Debi Dham, i.e., the region of illusory Maya, acting as Krishna's bond maid. Material worlds are the outer quarters of Krishna.

[The above is according to Chaitanya Charitamrita. Sanatan Goswami, commenting on Haribansa Puran shlokas in this connection, gives the following description (vide Sri Brihat Bhagabatamrita).—

Goloka is situated in Maha Akash (the Great Space) as distinguished from material Akash (space). Akash = Brahman, because both are illimitable, formless and allextensive. Maha Akasha=Para Brahman=Sri Krishna (परवञ्चामच्देन व भगवान् भीक्योऽभियोयने). Below Goloka is Braman Loka (वज्ञ जोक) and Brahman Loka=Vaikuntha (Narayan's place, Narayan being therefore Brahman). Below Brahman Loka or Vaikuntha is Shiva Loka (Shiva's place). Below Shiva Loka is Mukti Pada (मृत्तिपद), below which is Biraja. On the material side of Biraja are Satya Loka i.e. Brahmâ's (बज्जा) place and different kinds of heaven.

It will be seen that the material Akash cannot be the Brahman referred to above. Also, though there is likely to be a confusion of terms, the Mukti Pada in the above is the same as Brahman Loka or Mukti Loka (the place of formless Brahman) of Chaitanya Charitamrita. The word Brahman Loka has therefore been used in two different senses in the two works.]

Brahman Loka (according to Chaitanya Charitamrita) is sometimes called Siddha Loka (विद्यास) where the liberated Jnanis find their ultimate goal along with the

devils (देख असुरादि) killed by Vishnu, for neither the *Jnanis* nor the devils can go higher up i.e. to *Vaikuntha*.

Krishna in His own real Self lives, moves and has His being in His transcendental *Chit Shakti*. All His powers and sweetness are the properties of the *Chit Shakti*. That He is called Bhagaban is because *Chit Shakti* causes all His desires to be fulfilled.¹

Sri Gouranga, while thus speaking on Sri Krishna, was in a mood of ecstatic joy and began a vivid picture of Krishna's form and beauties in rapturous language,—a long description which is omitted here.

II. THE MEANS (ग्रिभिधेय)

Sri Gouranga having explained that the theme of all Shastras is Sri Krishna, now proceeds to deal with the means and the application of the 'means' to attain Sri Krishna. He says that the means to win Krishna and Krishna-Prema is Bhakti,—this is the conclusion of all Shastras. Of the Jivas who are so many particles of Krishna, the emancipated ones constantly worship Him, and those in bondage are away from Him and therefore suffer all sorts of afflictions. If the sufferer can get the help of a saint's instructions, he can get Bhakti and be free from miseries. Bhakti is the chief means and the other means Karma, Yoga and Jnan are dependent upon Bhakti to produce results. The person who thinks himself to be liberated and is yet without Bhakti is not pure. He who

निज चिच्छक्त्ये क्षणा नित्य विराजमान । चिच्छिक्ति सम्पत्तिर घडेश्वर्य नाम ॥ सेद खराज्य लच्चो करे नित्य पूर्ण काम । भत्तएव वेदे कडे सेद भगवान् ॥—Ch—Ch. can say for once—'Krishna! I am thine' is saved by Him. Let the man who wishes either enjoyment of pleasures, or salvation, or powers, if he is intelligent, worship Krishna. The worshipper who has no desires is granted His saving grace even without asking for it. The worshipper who prays to Krishna for objects of sensual pleasures, mistake poison for nectar; but Krishna takes pity on him for his ignorance and divests him of his desires by giving him a taste of the sweetness of his feet. Krishna Himself teaches through Guru and also as the Great Teacher or Controller (अन्तर्यामी रूपे) within self. Associations with saints and great souls is indispensible for getting Bhakti. Let aside realization of Krishna, even coarse worldliness is not cured without the mercy of a saint (Sadhu) which, even if only for a moment, can give every good.

The last injunction of Krishna in the Gita for Arjuna to obey is,—'Be devoted to me, be my Bhakta etc,' and should be considered as the most binding of all previous directions regarding Karma, Yoga and Jnan. He is the fittest man and he can save the world who is well-acquainted with Shastras and has also firm faith (पदा) in them. According to the degree of attachment (रित) and love (पेम) Bhaktas are of different kinds,¹ vide Srimad

¹ सर्वभृतेषु य पश्चेद भगवडावमात्मनः । भूतानि भगवलात्मचेष भागवतीचमः ॥ ईश्वरे तदधीनेषु वालिशेषु डिसत्स च । ऐस सैती क्रपीपेचा यः करीति स मध्यमः ॥ श्रद्धांयामेव हरये पूजां यः श्रद्धयेहते । न तडसेषु चान्येषु स भक्तः पाक्षतः स्मतः ॥

Bhagabat, Canto XI. (This has been explained already in Introduction III 'What is Bhakti'?)

All great virtues are found in a Vaishnab. Krishna's qualities are communicated to His Bhakta. The signs of a Vaishnab in brief are,—compassion (for suffering men), non-antagonism (even towards antagonists), truthfulness, equilibrium of mind in pleasure or pain, unenviousness, generosity, tenderness, physical purity, non-avariciousness, spirit of benevolence, mental restraint, surrender to Krishna's will, desirelessness, unworldliness, cool perseverence, control over (the 'six waves' of) thirst-hunger-griefillusion-senility-death, moderation in eating, carefulness, respectfulness (to others), indifference to honours (for himself), equanimity, mercifulness, non-deceitfulness, acquaintance with the conditions of bondage and liberation, capability (to awaken others to a sense of their duty), silence.

A vaishnab must shun bad company, company of the lascivious and non-Bhaktas. A true Pundit will worship none but Krishna, because He is ever loving towards his Bhaktas, never ignores a service done, powerful and charitable.

The essentials of Sadhan-Bhakti (disciplinary course of Bhakti) are hearing of God's name etc. (see Introduction III), which in time produce Prema. Really Prema is not a thing to be produced, because it is self-existent. Sadhan Bhakti only causes Prema to shine by purifying the heart. In its Sadhan stage, Bhakti has to follow the rules of Shastras. The rules require that one must take the shelter of a Guru, get initiated, serve the Guru, willingly learn the principles of true religion from the Guru, follow the path of saints, give up enjoyments, cultivate love for Krishna, live in places of pilgrimage related

to Krishna (such as Dwarka, Puri, bank of the Ganjes etc.) take alms just so much as will satisfy actual needs, keep fast on each eleventh day of the moon (in each half of the month—एकादशी), nurse the Dhatri, i.e., शामलकि (Phylanthus amblica) and Aswatha (Ficus religiosa) trees, also cows, Brahmin learned in Vedas, and Vaishnabas. avoid the sins of omission and commission connected with Seba (सेवा) and Nam (नाम). The Seba sins are of forty-two kinds, such as (1) using a vehicle or shoes while going to a temple of God, (2) Not taking part in God's festivals. (3) not making obeisance to an image of God and so on. The Nam sins are of ten kinds, viz.—(1) traducing great souls, (2) thinking the names, attributes etc. (नाम गुणादि) of Shiva as separate from those of Vishnu, (3) slighting the Guru, (4) traducing the Vedas and the Shastras which follow the Vedas, (5) explaining away (पर्ध वाद कल्पना) the greatness of the name of Hari, (6) putting imaginary constructions on the greatness of the name of Hari. (7) committing sins on the strength of the purifying effect of Nam (that is, not abstaining from committing sins and not repenting in the belief that nam will save), (8) comparing the utility of taking Nam with other good deeds (because nothing can compare with Hari Nam), (9) giving instructions on Hari Nam to those who are without faith. without inclination (to hear or practise) and without a taste for it, (10) feeling aversion to Nam even after hearing its greatness.

The Vaishnab-Bhakta ought to avoid the company of those who are without Vishnu-initiation (विष् दोचा) and who do not observe the *Ekadshi* fast. He should not receive too many disciples, should avoid the study of too

many books and material arts, take gain and loss in the same spirit, should not give way to grief, should not speak ill of other Deities (than Vishnu) and other Shastras, should not give ear to calumny of Vishnu or Vaishnabas, should not listen to worldly talk (याच वार्ता) He should do nothing to cause uneasiness to any being either in mind or in speech. He should cultivate the nine kinds of Bhakti.

Then follows another list of duties prescribed for the Bhakta, the chief among which are association with Sadhus, chanting of Nam, listening to the reading of Srimad Bhagabat, living in Mathura and worshipping divine images with faith. Some perform one of these duties, some many—the object being to secure unshaken adherence (निष्ठा) to the Faith, which will beget love.

He who worships Krishna without any desire owes no debts to the minor gods, the Rishis and the Pitris (the Father-gods or the manes of forefathers). He who worships Krishna and leaves alone the ritualistic religion other than the rites connected with the practice of Bhakti, is never attracted to forbidden acts. Even if through ignorance he is tempted to sin, Krishna purifies him without any outward purificatory ceremony (भावश्व).

Gouranga continues,—"Sanatan, now listen to what I say about the form of Bhakti which follows love (रागानुगा-भित्त)," and proceeds to explain this in brief. This is to be found chiefly in Brindaban. This is characterized by

i The original phrase is, वहु गर कलाधास which, according to some, means "partial or incomplete study of many books".
The word 'Kala' कला means a part, also an art.

deep longing for and a spirit of intense devotion to the God of one's heart (**). He who has got this Bhakti is above scriptural injunction, or reasonings. His practice is both external (hearing, chanting etc.), and internal i.e. serving Krishna day and night mentally by assuming one of the relationships with Him, such as that of a servant, a comrade, a parent, or of a Gopi in love with Him.

III.—The Need (प्रयोजन)

Sri Gouranga says,—"Now listen. The fruit of Bhakti is Prema, and Prema is the thing needed. By listening (to what I am going to say) one can have a conception of the sweetness of Bhakti. Deep Rati (रित) in Krishna is Prema. Now, hear the signs of Prema." He then continues as follows,—

"If, as a piece of fortune, faith (ম্বা) is ever generated in a man, then he associates with Sadhus (মাধু মন্ত্ৰ). As a result of keeping company with Sadhus, he practises the different kinds of Sadhan-Bhakti, such as hearing, chanting of God's name etc. These practices gradually remove all unfavourable obstacles in the way (মন্ত্রিনির্ভান). These obstacles may result from bad deeds as well as good deeds. By the removal of all obstacles he gets steadfastness (নিজা) undisturbed by distractions; then a keen desire (মন্ত্রি) to follow the practice referred to. (So far it is more or less a matter of reasoning). Then comes attachment (মান্তর্জি) which bespeaks a taste of sweetness. From attachment sprouts up the germ of love (মান্তর্জুর্ব) or Bhaba in heart. When this Bhaba becomes deep, it takes the name of Prema which is the Great Need of human

life and is the abode of all bliss. These are the gradual stages in the generation of Prema.¹

"He in whose heart germinates Bhaba or Rati is to be known by these signs:-He will not grieve over any material cause for grief (বাবি). He will not waste his time on any thing which has no connection with Krishna (भव्यर्थकालल). He is not troubled with any desires to gain objects of the senses, or powers (fatin). Though the best of men, he considers himself as lowly (मानग्राता). lives in hopeful belief in the mercy of Krishna (पाणावड). He ever anxiously longs for Krishna (समृत्काछा). He always takes delight in chanting Nam (नाम गाने सदा रुचि), in talking always on the qualities of Krishna (त्त्रुपाखान) and in living in some place hallowed by the Lilas of Krishna (तुत्रसतिस्थल).2 All these are the outward characteristics of one in whom Rati has taken root. From Rati grows Krishna Prema. Even a wise man is unable to understand the meaning of the words, acts, moves and manners of one in whose heart Krishna Prema has arisen." Sri Gouranga then explains the developments of Prema into Sneha, Man etc. (Explained in Chapter I).

Sri Gouranga then explains the five Bhabas of Shanta,

¹ चादौ श्रद्धा तत: साधुसङ्कोऽय भजनिक्रया। ततोऽनर्थ निवृत्ति:स्यात् ततोनिष्ठा रुचिस्तत:॥ चयासिक्षतोभावस्तत:प्रेमास्ट्रव्यति। साधकानां चयं प्रेसः प्रादर्भीवे भवेतकसः॥

विज्ञानित्व्ययेकाललं विरक्तिमीनग्र्नाता । ग्रामावद्वः समृत्कखा नाम गाग्रे सदा रुचिः ॥ ग्रामिकसद्गुषाख्याने ग्रीतिसहसतिस्यत्ते । इत्यादयीऽनुभावाः सुर्व्यातभावाद्वः रे जने ॥

Dasya etc. dealt with elsewhere (Vide "Sri Gouranga—The Man").

After describing certain other Bhabas¹ peculiar to the states of union with and separation from Krishna, and then describing the chief sixty-four and twenty-five charming characteristics of Krishna and Radha respectively, Gouranga concludes thus,—

"In brief I have explained to you the particulars of the 'Need.' This is the fifth (and the highest) object of human life. (The generally accepted four objects are virtue, means of fulfilling desires, fulfilment of desires and liberation धर्म-प्रशे-लाम-मोच). Previous to this, during my discourse on Ras (रस) at Prayag, I had your brother Rupa invested with powers. Do you too preach the cult of Bhakti, renew the sacred sites (Tirthas) of Mathura, establish the worship of Krishna, bring into force the

¹ Some of these in short are as follows:-

Madhura Bhaba (i.e. the Bhaba that subsists between lovers) and only this Bhaba has two states,—one is the growing state called Rudha (इद) as found in the queens of Dwarka, and the other the established state called Adhi-Rudha (श्राप्तद) as found only in the milkmaids of Brindaban. The various acts under the Adhi-Rudha state, when in the enjoyment of union, are called Madan (भादन intoxicating or pleasing), and those in separation are called Mohan (भादन causing self-forgetfulness). Mohan is Udghurna (घरप्रण) when extreme pangs of separation rob a person of his senses and make him act like a mad man to all appearances. This state is called 'Divine Madness' (दिखोबाद) in the psychology of Divine Love. A notable characteristic of Divine madness is that one in this state thinks oneself as Krishna Himself.

This 'Divine Madness' was the constant feature of the closing years of Sri Gouranga's life at Puri.

Vaishnab rules of conduct in Brindaban and propagate the faith by writing Bhakti scriptures. . . ."

Sri Gouranga also enjoined on Sanatan to observe moderation in the practice of asceticism (केराख), forbidding the forms of asceticism and *Jnan* which are all but dry. He also explained to Sanatan certain mysterious passages of Srimad Bhagabat. Sanatan now falls at the feet of the lord with a straw between his teeth (as a mark of utmost humility) and says,—"I am low born and a sinner. You have spoken to me about things which are beyond the conception of even Brahmâ. This is an ocean, even a drop of which can not be retained by my mind. You can make the lame dance if you like. So place your feet on my head and give me this boon,—'Let what I have taught you remain vivid in your mind and be clearly understood by you."

Sri Gouranga placed his hand on Sanatan's head and granted the boon prayed for.¹

¹ This is followed by a long discourse, on the asking of Sanatan, on the famous shloka, आसारासाय सुनय: &c. (Vide "Sri Gouranga—The Man") of which Sri Gouranga gave eighteen different interpretations—all from the standpoint of Bhakti—to Sarbabhaum Bhattacharya at Puri. Sri Gouranga at first told Sanatan with his wonted humility,—'I am a mad man and Sarbabhaum took my ravings to be true. I don't remember now my ravings at that time, though your company may help my memory. Naturally I am unable to grasp the meaning of things, but the company of men like you enlightens my mind.' Then to satisfy his disciple's curiosity, he gave the desired for interpretations to the amazement of Sanatan. These exhibit a feat of learning, not less remarkable than the wonderful sense-developments of Sanskrit words, which from contexts in a single Shloka can each be made to yield a number of different meanings.

Sanatan was permitted to stay with Sri Gouranga until the latter shortly after his discussions with Prakashananda left Benares. At parting Sri Gouranga repeated his command to Sanatan,—"You go to Brindaban. Your two brothers have already gone there." But this was not all. He had another charge to give to Sanatan. This has nothing to do with preaching and propaganda work. but this shows the inner man—the real man within him. Hs requested Sanatan,—"If my poor Bhaktas, whose tattered cloth and water-pot are their sole belongings. come to Brindaban, look after them." We feel as if Gouranga's eyes were full of tears when he expressed this deep concern of his loving heart for his poor Bhakta pilgrims who might be visiting Brindaban at the time or Sanatan was now himself a poor pilgrim. Yet Gouranga charged Sanatan with this onerous though humanitarian duty. Because Brindaban was a Jungle at that time and Gouranga could not forget his poor unknown Bhaktas who would be strangers there, and because Sanatan was the man available then to bear the burden,not of course by any material means but simply by his exemplary life.

Brindaban is now a town, yet we wish there be holy men to take Sanatan's place to carry out the holy wishes of Sri Gouranga even now. For, there is need of it at Brindaban of these degenerate days to save pilgrims from difficulties as well as from the dangers of corrupt influences.

¹ काँचा करिंद्रया मीर काँगाल भक्तगण। इन्टावने चाइसे यदि करिङ्ग पालन॥

CHAPTER III.

SRI GOURANGA'S EIGHT LESSONS.

The following verses are Sri Gouranga's own composition and are valued most for the lessons they convey to the earnest soul which aspires to reach God,—

I. चैतोदपंणमार्जनं भवमद्वादावाग्नि निर्वापणं श्रेय:केरवचिन्द्रका वितरणं विद्यावधुजीवनम् श्रानन्दाक्ष्विवर्धनं प्रतिपदं पूर्णोक्तास्वादनं सर्वात्मस्वपनंपरं विजयते श्रीकृष्ण संसीर्तनम् ॥

"Victory to Sri Krishna Sankirtan (Singing of Krishna's name and Lilas)! It cleanses the miror of the mind, it quenches the great forest-fire of the world. It is the moonlight to the lilies of welfare, it is the very life of spiritual knowledge, it raises the ocean of bliss, it gives the taste of necter at every step, it bathes the whole soul (in delight)."

One of the chief elements or rather the chief element of worship through Bhakti is singing of God's name. When it is congregational singing it is Sankirtan, otherwise Kirtan. Sri Gouranga has laid the greatest stress on Kirtan and Sankirtan as the only means of spiritual welfare and the only thing necessary in the present age (Kali Yuga) when men are generally unfit, physically and mentally, for Yoga, Jnan or Karma. Loud chanting of God's name brings good not only to the man who does it, but to others also who hear it even from a distance. Sri Gouranga invites all to do this and describes the best

results obtained from it. As he tells us, everything which a spiritual aspirant may wish for, is there.

II. नामामकारि वहुधानिजसवैंशकि सवापिता नियमितः स्वरणे न कालः । एताङ्गीतवक्षपा भगवन् ममापि दुर्दैवभीङ्गिमहाजनि नानुरागः॥

"O Lord, you have assumed many names, and endowed them all with your full powers; there is also no particular time for remembering your names,—such is your mercy! Yet such is my misfortune that I have got no love for your names."

In the Hindu shastras many are the names given to God,—Hari, Krishna, Ram, Durga, Kali, Tara, Shiva and so on. There is no difference between the name and the person named, If God is Sat-Chit-Ananda. His name is so too. When a man recites or chants the name of God, it always brings to his mind the conception of Sat-Chit-Ananda that lies in the meaning of the name. A man can choose any name to his taste, can chant it any time he likes, and thus can feel the power hidden in the name. But the drawback is the want of attraction on the part of the worldly man for this blissful thing. Sri Gouranga personates such a man, laments his lot, suggests how unfortunate he is, and what he should do.

III — द्रणादिष सुनीचेन तरोरिष सिंहणुना । अमानिना सानदेन कीर्तनीयः सदा हरिः॥

"(The glory of) Hari is best sung by him who is humbler than a straw, more forbearing than a tree, and who does not desire honour himself but gives honour (to others)."

A straw does not retaliate even when trodden down; a tree does not retaliate, nor does it fail to give fruit and shade even to the man who is cutting it down; again a tree does not beg water of any body even when it withers away. Such, says Sri Gouranga, should be the characteristics of one—forgiving and forbearing, even doing a good turn to him who thinks and does evil—who wishes to win God by chanting His name.¹

IV — न धन' न जन' न सुन्दरीं कवितां वा जगीश्रकामये ! समजन्मिन जन्मनीश्वरं भवतात्भक्तिरहेतुकी लिय ॥

"O Lord, I have no desire for wealth, for men, for beautiful women, for (the gift of) poetry. But I pray that from birth to birth my motiveless devotion to you continues."

People generally pray to God for gifts—physical, mental, material. But none of these things should sully the devotion to God, for otherwise it becomes an instrument of barter. Devotion must be absolutely motiveless. Sri Gouranga teaches here that a man need not care for birth and death, provided Bhakti does not suffer, for Bhakti is the elixir of life in all circumstances.

V - अधि नन्दतनुज किन्दरं पतितं मां विषमेभवान्वृथौ । क्रपशा तव पाद पद्धज स्थितधूली सहशं विचिन्तय॥

¹ These are on a par with the tenets of Lord Buddha and in some respects superior to those of Jesus. The author of Chaitanya Charitamrita exclaims, "Hear ye, all men, I declare with uplifted arms,—'Do ye wear round your neck the garland (of the flowers) of this verse threaded on the string of (Hari's) Name. By the command of the Lord, put this verse (the instructions) into practice and ye are sure to get the feet of Sri Krishna.'"

"O son of Nanda, I am your servant, I am fallen in the terrible ocean of the world. Be you kind enough to consider me as the very dust of your lotus feet."

Sri Gouranga teaches here what a real Bhakta thinks of himself,—that is, that he is never safe and is always liable to be tossed by the waves of worldly illusion, and so he should cling to the feet of God as the greatest of all shelters. Another thing to be noticed here is that Sri Gouranga addresses Krishna as "One born of the body of Nanda (नन्दतन्त)." Everybody knows that Krishna was born of Basudeva and Devaki, and was only brought up by his foster parents, Nanda and Jashoda. One story speaks of simultaneous births of one son to Basudeva in Mathura, and another to Nanda in Gokula. When Basudeva brought and laid his own son by the new-born babe of Gokula, the former merged into the latter. After some years the Basudeva-Krishna (not Nanda's Krishna) came back to Mathura. Nanda's Krishna may go behind the screen after His manifest Brindaban Lila, but never leaves Brindaban. Another theory is that there were actually two Krishnas who flourished at different times.1

VI— नयन' गलदशुभारया वदन' गदगदरुखयागिगा । पुलकेनि चितं वपु: कदातव नाम ग्रन्थे भविष्यति ॥

"O Lord, when will your name cause streams of tears to flow from my eyes, and my voice to be choked with emotion and my hair to stand on end (in delightful sensation)"!

Sri Gouranga here describes the signs that appear on the person of a true Bhakta. These are natural and come inspite of his attempt to prevent them.

¹ See Appendix.

VII — यूगायितं निमेषेण चत्तुषा प्राव्यायितं । श्रुवायितं नगत् सर्वे गोविन्द विरहिण मे ॥

"(Alas! Alas!) One moment to me is like an age, my eyes are flooded with pouring rain of tears, the whole world is a void to me,—all this for separation from Gobinda."

This is a picture, but only a faint picture, of his own condition when Sri Gouranga was doing his Gambhira Lila during his last twelve years at Puri. This is a picture of what a lover of God, whose Bhakti has now developed into Prema, feels like and becomes like. Sri Gouranga teaches what God's separation means to His lover.

VIII — त्राञ्चीष्य वा पादरतां पिनष्टुमा
मदर्भनान्धर्में इतां करोतु वा।
यथा तथा विदधातु जन्यटो
मत्प्राणनाथस्तु स एव नापरः॥

"(Radha says to her companion, O friend), whether He (Sri Krishna) embraces me and makes me His slave, or crushes me down or chooses to keep company with others (discarding me),—He is ever the Lord of my heart and none else!"

This is yet another picture of Sri Gouranga's own self in *Gambhira*. There we find him as Radha. What He teaches here should be the proof of unadulterated and unadulterable love. This love not only looks for no return, but cannot be affected in the least by indifference on the side of the object of love. This is complete surrender to the God of Love.

APPENDIX.

Two Krishnas?

Rai Bahadur Purnendu Narayan Sinha, M.A., B.L., the author of "Chaitanya Katha", etc. and a follower of Sri Gouranga, in a published article of his, supports the theory of two Krishnas on the following grounds,—

- I. Proofs in connection with the appearance of Krishna on earth,—
 - (r) Rupa Goswami wrote a drama combining the *Lilas* of Sri Krishna at Brindaban and Dwarka. Sri Gouranga, coming to know of this, directed him not to do so, asserting that the Krishna of Brindaban is separate from the Krishna of Mathura and Dwarka.

क्रचोऽन्गोयदुसम्भूतीयस्तुगीपाल नन्दनः। इन्दाननं परित्यस्य स क्रचित्रैव गच्छति॥

"Krishna of the Yadu family is not the same as the Krishna of the milk-man family. The latter never leaves Brindaban and goes anywhere else."

(2) The above view is derived from a verse of Yamal Tantra (यामल सन्त) which says,—

कणीऽन्रो यदु सम्भूतोय:पूर्णःसोऽस्त्यतः परः। इन्दावनं परित्यच्य स क्षचित्रैवगक्ति॥

"The Krishna of the Yadu family is one and the full Krishna is another. The full Krishna never leaves Brindaban, never goes anywhere else." (3) Vishnu Bhagabat (known as Srimad Bhagabat Canto I, Chap. 3) mentions twenty-three Avatars. Besides, it describes the origin of Rishis, Munis, Gods, Prajapatis, etc. The twenty-three Avatars include Krishna and Balaram who are stated as born in the Yadu clan, and who destroy the sins of the world. Immediately following this the Bhagabat says,— पतेचांशकता: पुंस: क्रायस्त भगवान स्वयम

"These are part manifestations of Purusha, but Krishna is God Himself."

'Purusha' means the Lord of a Brahmanda (সন্ধান্ত) or a world (solar system). 'Bhagaban' means the Supreme Brahman with attributes (सगुप त्रञ्ज) in whom is manifested the Infinite Great Brahman (प्रक्रञ्ज). Therefore the part manifestations are those of a Lord of a particular Brahmanda (a solar system), while Bhagaban is the manifestation of the Infinite Great One (प्रवन्त प्रज्ञा।

(4) The same Srimad Bhagabat, in Canto XI, Cap. 5, makes mention of the Krishna born in Dwapur Yuga, and the formula of His worship is this,—"Salutation to Bâsudeva, salution to Sankarshana, salutation to Pradyumna, salutation to Aniruddha, salutation to Rishi Narayan, salutato to Purusha वासुदेवाय मसः, संवर्षणाय नमः, प्रयुवाय नमः, प्रविचारायणाय नमः, प्रविचारायणाय नमः, प्रविचारायणाय नमः, प्रविचारायणाय नमः, प्रविचारायणाय नमः,

Bâsudeva and Sankarshana are the sons of Basudeva (वस्टेंब). Pradyumna is one of Sri Krishna's sons and Aniruddha is Pradyumna's son. They combined are the Chatur Vyuha (चतुर्वेड) or the four-fold body. The inner meaning of this Chatur Vyuha is this. In any one Brahmanda,

Bâsudeva is the controller of the minds of all, Sankarshana is the totality of the Jivas, Pradyumna represents the principle of the plan on which the Brahmanda is run, and Aniruddha represents the energy which practically carries out the plan. The Krishna (Bâsudeva) of these Chatur Vyuha is the Krishna of Dwarka. Then about Rishi Narayan, of whom it is said in Maha Bharata, Devi Bhagabat and other books that in his body entered Sri Krishna to do His earth-life work. Then, Purusha means the Lord of a Brahmanda (Logos of a system). This proves that Srimad Bhagabat, in the part referred to, speaks of Bâsudeva Krishna.

(5) In that Chapter again of Srimad Bhagabat, we find mention of the Krishna who is to be worshipped in Kali Yuga. The formula of his worship differs from that of the Krishna of the Dwapur Yuga quoted before, and is this,—

क्रणवर्षे तिषाक्षम्य साङ्गोपाङ्गास्त्रपार्षदं। कर्जीसंकीर्तन प्रायैर्यजन्तिहि सुमेधसः॥

The followers of Sri Gouranga interpret this verse as referring to him as the God to be worshipped in Kali Yuga. But Sridhar Swami, an accepted authority on Srimad Bhagabat in his commentary, says that Krishna is here referred to as the God to be worshipped in Kali Yuga. Therefore we come across two Krishnas, one of Maha Bharta who is admitted on all hands as belonging to Dwapura, and the other of Kali Yuga.

II. Proofs in connection with Krishna's Lilas.

In Srimad Bhagabat we find that, during the

boyhood Lilas of Sri Krishna, the cowboys were born and died several times.

- (1) Aghasura devoured all the cowboys including Sri Krishna. Krishna revived them all, and with them all, came out of the stomach of the demon.
- (2) Brahmâ spirited away the Gopas and restored them after a year.
- (3) By drinking the poisoned water of the *Kalia* pool the cowboys and the cows died. Sri Krishna afterwards revived them.

Then follows the killing of the demon Pralamba Asura by Sri Krishna. Up to this event there is no mention of Krishna as a lover of the Gopis. But after this we find an account of some physical disturbances in Brindaban, such as the forest fire (दावानज) and clay rain (कईम इप्टि). The rain is followed by the advent of a most charming autumn, the spring of the sentiment of love in the hearts of the Gopis and their search for a lover. Then they go to worship Goddess Katyayani Durga for the fulfilment of their object. They worship the Goddess for one month with great earnestness and offer this prayer,—

कात्यायनि महामायेमहायोगिन्यधीयरि । नन्दगोपम्तं देवि पति मे कुरूते नमः॥

"O Katyayani, O Maha Maya, O Maha Yogini, O Great Goddess, O Debi, give me the son of Nanda (Sri Krishna) for my husband. I bow down to Thee."

At the end of their month's prayer, while they were bathing in the Jamuna, Sri Krishna comes and stealthily takes away their robes left on the bank and gives them a promise of union with him on some autumn nights.

(4) The question new is,—When was this promise fulfilled? Was it in that very autumn? No. Between the promise and its fulfilment, death had removed the then Gopas and Gopis from the earth. But during this interval we find the growing preparation of a new Brindaban. This new Brindaban was founded on love. How was this Brindaban of love being created?

First,—Sri Krishna goes to the place of a sacrificial ceremony (यह) of the Brahmins and begs for food for the hungry cowboys. The Brahmins refuse to give him anything before the ceremony is finished. But the wives of the Brahmins bring food and give it to Sri Krishna, and also surrender their hearts to Him. By this He proves the utter hollowness of outward ceremonies, and the supremacy of love.

Secondly,—When the season for the ceremony called Indra-Yajna (द्वार यज्ञ) and for the worship of other minor gods comes, Sri Krishna protests against the holding of these ceremonies, because they are not necessary. He advises the people, instead of worshipping Indra and others, to offer their presents to the Gobardhana hill which with its surrounding lands provides pastures for the cows, and are therefore the means of preserving the lives

of the milkmen. This is done. Indra's Puja being stopped, he in anger sends down rains, which continue incessantly for some days and nights, in order to drown the people of Brindaban. Sri Krishna saves Brindaban by holding up the hill under which the people find shelter. Brahmâ (the creator God) now appears on the scene and says,—"from now Brindaban is beyond the jurisdiction of the gods. Sri Krishna Himself is now the Lord of Brindaban." The new Brindaban is now out of reach of the mandatory and prohibitory rules (विष निषेष धर्म) of religion. It is now the kingdom of love.

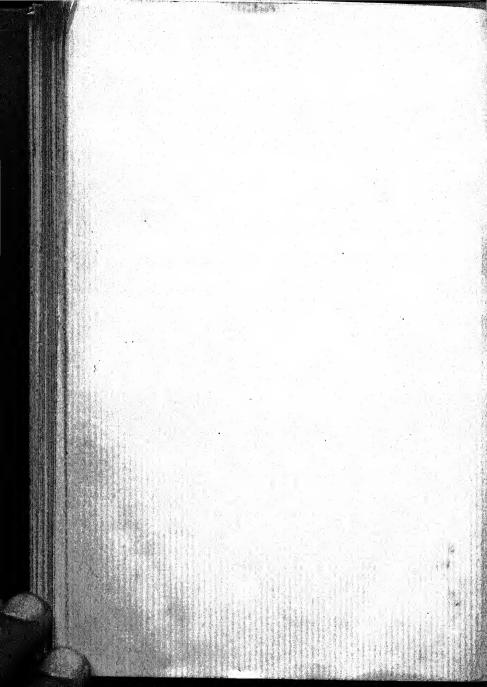
- (5) Immediately after the preparation of the ground for the new Brindaban, we meet with an account of all the then Gopas and Gopis being drowned in the Brahma Hrad (京東京) and transported to the heaven of Brahma Loka. It clearly proves the end of their earthly careers at that period. Of course, there is the story of their return to earth again. But this did not happen in their same bodies,—they had to take birth again. Then we find all of a sudden the description of a beautiful autumn again (without the mention of previous summer and rains) and preparation for the great Rasa (राष).
- (6) If there is any meaning in these repeated births and deaths of Sri Krishna and the Gopa-Gopis, then it is at least this that he appeared and disappeared several times, though it is difficult to say if in the same body. But it distinctly shows that the Bâsudeva Krishna, i.e. the Krishna of Maha

Bharata is not the same as Krishna, the lover of the Gopis.

(7) The Devi Bhagabat speaks of Krishna as possessing the body of Rishi Narayan, but nothing of the Krishna the lover of the Gopis. Bhagabat (Canto III, Chap. 2) also speaks of this Rishi Narayan-Krishna. The Maha Bharata tells. us nothing about Krishna the lover of the Gopis. This has been proved by Bankim Chandra in his 'Krishna Charita.' Had there been a Gopi-lover Krishna at that time, Shishupal, his sworn enemy, would not have spared mentioning it in his famous diatribe against Sri Krishna. In the entire Mahabharat we only come across for once the word "Gopi Jana Priya (dear to the Gopis)" as an adjective of Sri Krishna during the episode of Droupadi's humiliation at the court of Duryadhana. But the real import of this phrase is that the charming boy Sri Krishna was liked by the women who are naturally fond of children. There are many events mentioned in the Maha Bharat on the occasion of which a reference could be made to Sri Krishna. as the lover of the Gopis. That there is no such reference is because nothing was known at that time of Sri Krishna's Gopi-love. It proves that the birth of the lover-Krishna in Brindaban was an event of later date.

ERRATA

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192	6	new	now



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বন্ধবিছা মণ্ডলীর প্রতিষ্ঠাত্রী যোগেশ্বর্যশালিনী ম্যাভাম ব্লাভাটস্কিক জীবন-কথা (১০ থানি চিত্র সহ)।

মনীবী শ্রীহীরেন্দ্র নাথ দত্ত বেদান্তরত্ন মহাশরের লিখিত ভূমিকা সহ— ৫৪০ পৃষ্ঠা মূলা ২ ্টাকা মাত্র।

The Amrita Bazar Patrika—* * * (the author) has presented to the Bengalee reading public a fascinating biography which reads like a romance. * * *

The Englishman—'Upasika Charit' gives for the first time a connected story of the many-sided activities of Madame Blavatsky—activities which have benefitted India both directly and indirectly.

* * * Some Chapters are devoted to the elucidation of the principles enunciated by Blavatsky in her great works. Chapters 12 to 14 contain a vivid description of her work in India. The book covers a wide field. * * *

The Forward—* * * During the period covered by the scope of this book great religious and political movements violently agitated the stagnant placidity of the contemporary Indian life, and the learned author with the instinct of a true biographer, has not failed to view his subject in its wider perspective and broader significance. * * *

প্রবাসী— ** গ্রন্থকার এই গ্রন্থ বচনায় অন্ত্রস্থান ও অধ্যবসায়ের যথেষ্ট পরিচয় দিয়াছেন। তাঁহার লিপি চাতুর্ব্যে 'উপাসিকা চরিত' সরস ও চিত্তাকর্যক হইয়াছে।**

ভারতবর্ধ— ** গ্রন্থথানি পাঠ করিলে ** সোসাইটির সম্পূর্ণ বিবরণ অবগত হওয়া যায়। গ্রন্থকারের লিপি কুশলতায় গ্রন্থথানি মনোরম হইয়াছে।

প্রবর্তক—** (এন্থকার) বাঙ্গালীকে বাংলা ভাষায় এই পরিচয়ের ('তত্ববিতা সমিতির স্থান ও দান কত বড়') স্থযোগ দিয়াছেন, সেইজন্ম তিনি ধন্য। বইথানি অনিন্দনীয় হইয়াছে। বস্থমতী—** ব্রন্ধবিভার আলোচনা, তাঁহার আলোকিকতাপূর্ণ জীবন— এ সকল গ্রন্থকার সবিভারে প্রকাশ করিয়া পুন্তক থানিকে উপন্তাসের মত মুধরোচক করিয়াছেন।**

আনন্দবাজার পত্রিকা—** লেথকের আস্তরিকতা ও লেখনীর সরসতা-গুণে গ্রন্থখানি উপাদেয় ও সারবান হইরাছে ** গ্রন্থখানি বঙ্গ সাহিত্যের জীবনী বিভাগে সমৃদ্ধি বৃদ্ধি করিয়াছে।**

উদোধন—** ইংরাজি ভাষা অনভিজ্ঞ ** জীবন সম্বন্ধে কিছু জানিবার বিশেষ অস্কবিধা ছিল, 'উপাৃ্দিকা চরিত' সে অভাব পূর্ণ ক্রিবে।**

মানসী ও মর্ম্বাণী—(এই) জীবনী যে সাধকের জীবনীর মত এদেশে আদৃত হইবে সে বিষয়ে সন্দেহ নাই।** সঙ্কলন করিয়া লেখকও ধ্যুবাদ ভাজন হইরাছেন, কেন না বঙ্গ সাহিত্যে এই গ্রন্থ একটা গুরুতর অভাব মিটাইরাছে।

হিতবাদী—** সোসাইটির উৎপত্তি হইতে বর্ত্তমান কাল পর্যান্ত সমস্তই এ গ্রন্থে বর্ণিত আছে। অধিকন্ত বৌদ্ধর্মের নির্বাণতন্ত্, হিন্দ্ধর্মের মোক্ষ প্রভৃতি বিষয় ও ** লেখক বর্ণনা করিয়াছেন।**

প্রসিদ্ধ সাহিত্যিক রায় বাহাছর জলধর সেনের ভূমিকা ও খ্যাতনামা ঐতিহাসিক অক্ষয় কুমার মৈত্রের অপূর্বর 'শ্রদ্ধাঞ্জলি' সহ

পরিবাজকাচার্য্য-স্বামী রামানক

কিরপে ব্রাহ্ম সমাজের স্থপ্রসিদ্ধ প্রচারক ও আচার্য্য পৃজ্যপাদ পণ্ডিত রামকুমার
বিজারত মহাশর পরবর্তী জীবনে হিন্দু সন্ত্র্যাসী হইলেন সেই কাহিনী
এবং সমসাময়িক উভয় সমাজের তুলনা মূলক বিবরণ। মানব
জীবনের এক অভ্তপূর্ব রহস্ত—চিত্র। সমস্ত সংবাদ
ও মাসিক পত্রে উচ্চ প্রশংসিত। (সচিত্র) ৪০০ শত
পৃষ্ঠার উপর। মূল্য ২ টাকা মাত্র

भार क्रम विः